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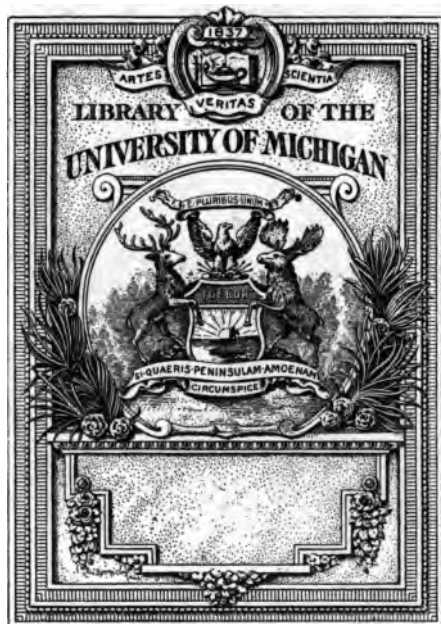
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THE  
**AFRICAN REPOSITORY.**

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VOLUME XLVII.—1871.

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PUBLISHED MONTHLY

BY THE


AMERICAN COLONIZATION SOCIETY,

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done, with God's blessing, all that it sought to do in planting a Christian Republic on the shores of benighted Africa.

The Rev. Dr. POTTER, Rector of Grace Church, said that the simple statement of facts presented by Dr. Orcutt was to him as strong an appeal for sympathy in behalf of the Society as any that need be made. The fact that there was existing in this country a race of people who did not in a sense belong to it, many of whom did not want to stay here, and who had been brought here by violence, was a strong argument to every Christian mind for sending them back again. The American Colonization Society to-day suffered under peculiar difficulties. There was a time when it had the popular sympathy, for it then stood over against a gigantic institution, which almost every thoughtful man, certainly every Christian, recognized as an evil. It was a striking fact that this Society grew up, in no small degree, in the South, and under the fostering care of men who were, some of them at least, slave owners, and who were ready enough to bear testimony to the kindly and Christian handling with which the South dealt with the black man. Yet these men recognized the fact that in the institution of slavery there was a certain element of injustice; and Christian men all over the land recognized the fact that just so long as any race was held unwillingly in bondage in our midst, it was the very minimum of Christian compensation to give to those who so desired an opportunity to go back to the land from which they had been stolen. Thus it was that this Society, in its earlier days, had a general and an enthusiastic support. It was a sort of safety-valve for the great and, as many believed, most grievous evil. It then appealed to all, in strong and unequivocal terms, for sympathy and support. But, thank God, there came a time when slavery ceased to exist, and when the black man could stand up and call himself a *free* man.

It was then urged that the black man no longer needed the aid of societies like this to protect him; that he was here in this land, with as good a chance as any man; that he was a free man, in a free country, with all the opportunities afforded to any citizen; that he could have a free education if he desired it; that he could be the owner of land if he desired, and was competent; that he could become a voter; in other words, that he was an enfranchised freeman. It was claimed, therefore, that the Colonization Society had no longer any vocation; that it was superannuated, and had no need of further life. But that objection was fully answered by the fact that there was still owing to the black man a great and obvious duty; and that in setting him free in this country duty had been only partially discharged. The black race had a right to be returned to the land from which they were stolen; to be transferred from this uncongenial soil, to which, by birth and nature and training, they were unfitted, to their native land. We dare not ignore the everlasting law of clime and ancestry, which fits one race to live and work and achieve results under one sky, and upon one soil, rather than upon another. The black race was here, under what was to him an unfriendly sky

**T H E**

[No. 1.

IV. Intelligence from Liberia indicates progress in all that tends to true greatness. New settlements are springing up, and a spirit of exploration and occupation of the "regions beyond," is extending. The most extensive and powerful revival of religion known in the Republic had brought a goodly number of the natives and emigrant settlers into the churches of the several denominations. A system of common-school education had been inaugurated; thirty-six schools and a College,

asks that the American people shall do by the unfortunate Africans in our land what, under similar circumstances, they would desire to have done unto them. The fundamental principle of our Government was an argument in favor of sustaining this cause—the principle that every man on the face of the globe should elect for himself his own government, and should have the privilege of going where he wishes to go, of living where he wishes to live, and of working out his destiny in this world, and for the world to come, according to the dictates of his own reason and conscience. This Society proposed to offer to the negro this boon, which we all demanded for ourselves. Our republican principles and our Christian religion thus united in presenting an impregnable argument in favor of the philosophy and the philanthropy of the cause advocated by the American Colonization Society.

The Rev. Dr. RIDGAWAY made the closing address. He stated that at one time he had been fully imbued with the spirit and objects of the Colonization Society, for it afforded to him the only solution of the great question of American slavery. At school he had imbibed anti-slavery opinions, and as his early ministry was in a slave State, he was glad to preach with fervor and force the duty of African Colonization. The question of the status of the colored race in America had not yet been fully solved. A mighty political reaction, and a consequent change in the policy of the Government, might bring great disaster to the colored people in the South, and because of a renewal of some form of oppression, lead them to demand a return to their native land. In view of this possibility we see the utility of keeping alive this organization, that it may extend a helping hand in time of need. The speaker did not believe, however, that the movement of the colored race would be backwards. He believed that the day of oppression had passed. He hoped to see a spontaneous movement from the fulness of the hearts of the colored people, which shall lead them to seek a return to the land of their race for the sake of bearing with them the blessings of a Christian civilization.

E. T. D.

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#### RAILROADS IN LIBERIA.

Nothing in the future appears more certain, than that there will be railroads in Liberia. It is time to be thinking about them, and President Royce has not been premature in calling attention to the subject here and in England. That country and its adjacent interior, when only moderately developed, will furnish an amount of exports and demand an amount of imports which no other mode of transportation can suitably accommodate. And the geographical features of the country are favorable to their construction. According to Anderson's observations, Musardu, about one hundred and ninety miles inland from Monrovia on a straight line, is only two thousand two hundred and fifty-seven feet above tide-water—less than twelve feet to the mile on an average. By the longer route actually traveled, the average ascent is less than ten feet in a mile; and in no case do his

observations show an ascent from one station to the next of twenty feet in a mile. There are doubtless sharper ascents for short distances; but these may be easily avoided or overcome, and making all reasonable allowance for these, it is evident that the route must be an easy one. And it is not improbable that still easier routes may be found. It would be a singular instance of good fortune if the first explorer should happen upon the most desirable route. What information we have, strongly indicates that the route would be equally favorable over the water-shed into the great valley of the Niger, or to the gold fields southeast from Musardu. Generally, on the whole route, timber is plenty and labor is cheap.

On this route therefore, unless a better is found, a railroad will sooner or later be made. At first it may reach only to Boporo, ninety miles, with an average ascent of only six feet and three inches to the mile.

But several things must be done previously. One is, to find or make some desirable inland termination; some mart to which goods can be sent from the sea-board, and from which they can be sold and distributed for consumption, and at which the produce of the interior may be collected for transportation to the sea-board. No railroad in the world, it is said, can be supported by its "way" business—by the business which it can collect on the way, from the country through which it runs. In order to pay expenses, a road must connect important marts, so that its cars may be able to start from each end of its route respectably loaded. At present we have no knowledge of any such mart for an eastern termination of the road. Probably none can be found. The markets in the larger towns contain only such goods, in kind and quantity, as the sellers think will be wanted for local consumption. At present it is not probable that any market in that region has surplus goods, suitable for exportation, enough to load one freight train a week.

But can such a mart be made? Probably it can; not at once, but in a moderate time. Let it be understood throughout that region, that at Boporo, or Musardu, or wherever the best place may be, foreign goods may always be had at reasonable prices, and that the productions of the country needed for consumption on the coast, or suitable for exportation, will always be received in payment at fair prices, and native producers and traders will be attracted to that point; and, as the knowledge of such a mart spreads among the natives, the trade of a large region may be concentrated there. With the desire for foreign goods and the facilities for procuring them, industry will be stimulated and production will increase. And when the business has become so large and is so rapidly increasing, that the additional stimulus of a railroad will probably make it large enough to support the road, a road will be made. How much time this would require, cannot be foreseen. It depends on the rapidity with which the native habits of production and trade can be changed.

But now comes the really difficult question: How shall the foreign goods be placed at the inland mart and the African productions brought to Monrovia without a railroad? It must be done at some disadvantage, certainly,



but must be done as it can. As far as Boporo, and perhaps farther, a small experimental beginning may be made by the present mode of transportation, on the shoulders of men. But as the business increases, beasts of burden—horses, asses, bullocks—must be introduced. They can be procured and trained to the service. Anderson saw goods brought to Musardu on the backs of asses, and it is said that Mandingo travelers bring goods even to Vousua, fifteen miles from Monrovia, on bullocks and horses, so that this change is already in progress. If the animals which bring down goods from the interior are not all wanted for the return freight, they can be sold in the settlements, bullocks especially. Beef will always be in demand there, and the hides, if the Liberians do not choose to tan them and make their own shoes, will always be in demand for exportation, if there are only enough of them to be worth buying.

Regular caravans of beasts of burden would lead to the careful selection of the best routes, and to some improvement of the roads; and, if they should prove insufficient before the business is large enough to demand a railroad, wagon roads would take their place. And these lead very directly to wooden railroads with cars drawn by horses, of which many are in profitable use in the United States and Canada. Iron rails with steam would follow as soon as business would justify them.

Perhaps, however, a better route may be found through the Barline country. Palaka may be a better first terminus than Boporo. There, perhaps, palm-oil and cam-wood enough may be concentrated in a short time to demand iron rails and steam for transportation. The distance to Musardu, if nearly a straight line can be followed, would be much less than by way of Boporo, and the expense of bridging the St. Paul's would be saved.

But whatever route may be taken, the eastern terminus of the road, when completed, must be on the great river Niger, or some of its navigable branches, where the commerce of the upper part of that immense and fertile valley may be concentrated. Two hundred years ago there was commerce between that region and Europe through what is now Liberia. It was carried on by half-blood descendants of the Portuguese who had once occupied the coast. They professed to trade on that river as far as Benin, that is, through its whole course. Probably the ravages of the slave trade for the next hundred and fifty years made the continuance of this commerce impracticable; but it can be, and doubtless will be, revived, and will demand a railroad.

Nor is this such an extravagant enterprise as some may think. According to the statements made by Lusannu to Professor Blyden, Tenkereh, his native town, is not more than sixty miles east from Musardu, and its trade goes eastward to the "big water," the Niger, and traders from Timbuctu visit it, doubtless coming and returning mostly by water. Tenkereh is evidently east of the water-shed, and in the valley of the Niger, and there is no reason to suppose that the country between that place and Musardu is at all difficult to pass.

The water-shed between the Atlantic and the valley of the Niger, therefore,

cannot be much more than two hundred miles in a direct line from Monrovia; certainly not more than two hundred and fifty. George L. Seymour evidently reached it, and slightly passed it, on his last exploration, at the point, probably southward from Musardu, where the hostility of the natives compelled him to return. The country which he there describes has all the physical characteristics of a water-shed, and he saw a stream flowing eastward, doubtless into the Niger or some of its branches. When a terminus is reached on some of the boatable waters of that river, it will connect Liberia with a commerce already existing, and extending nearly a thousand miles to Timbuctu, the commerce of which extends, by water and caravans, more than a thousand miles in various directions beyond. This magnificent field for commercial enterprise must, not many years hence, be reached by railroad, and best, probably, by its old and most natural outlet, through Liberia.

J. T.

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From the Spirit of Missions.

#### RESULTS OF MISSIONS IN WEST AFRICA.

We give the following facts in refutation of the statements of those who are unfriendly to missions in Africa, and with the hope of removing the doubts of others, while praying—Thy kingdom come; Thy will be done in earth as it is in heaven—have misgivings as to their duty in sustaining them.

**SIERRA LEONE MISSION.**—The mission of the Church of England to Sierra Leone was conceived in the year 1800; but the procuring of missionaries being difficult, it was not fully inaugurated till 1804. Europeans in the latter year entered the field, and have continued their labors to the present, aided, in due time, by native converts trained in their schools. We need not mention here their trials and losses, which were many and great, beyond those which any subsequent mission has been called to endure. Numerous and disheartening as they were, the work was nobly sustained, crowned with rich blessings from the Lord. The gracious fruits promised to faith and labors of love, are now being gathered amid the rejoicings of the reapers. So palpable and solid had been the success of this mission, that, in 1862, the Society at home felt justified in organizing a native Pastorate, on the condition of self-support.

The Church Missionary Society thus, in the fifty-eighth year from the inception of this mission, transferred its stations and churches (except two in Freetown, the capital, and two in the country) to the Bishop and native pastorate, on whom devolved thenceforward all care and responsibility. The chief educational institutions were retained under the fostering care of the Parent Society.

The result of this transfer, during the lapse of eight years,

has surpassed the most sanguine expectations of all at home. The report of the Parent Society for 1863 says:

"Nine native ministers, hitherto directed and supported in their labors by the Church Missionary Society, on the 1st of November of last year, were declared to be pastors of nine parishes of the *Native Church of Sierra Leone*, to be henceforth supported by the funds of the Native Church, and to be under the direct superintendence of the Bishop of the diocese and the Church council. The native pastors have accepted their new position in a spirit of manly independence, united with a filial and affectionate recognition of their past obligations to the Society."

The formal acceptance of the native pastorate was couched in very appropriate terms, and closes thus:

"The separation, we hope, is merely outward; inwardly we shall still be united in the indissoluble bonds of the gospel; on our part by respect, affection, and gratitude; on your part, we trust, by prayerful sympathy, counsel, and guidance. May the congregations now under our pastoral care, not take any hurt or hindrance by our negligence; but continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It is with feelings of thankfulness that we record the willingness of our people to come forward for the support of the native ministry. About \$3,000 are being raised among them for this purpose."

In the Abstract of the Report for 1869, the seventieth year of the Society, and sixty-sixth of the mission, it is thus stated:

"The retrospect in West Africa becomes increasingly every year the history of a *Church* rather than the account of a mission. Churches occupied by native pastors are now the prominent objects in the scene; and, as if to mark especially this period of transition, a Memorial Church, intended to commemorate the Episcopate of Bishop Bowen, was consecrated at the close of the year. This church has cost \$7,000, and stands within the native pastorate of Wellington."

The spirit and liberality of this *Native African Church* compares nobly with Churches in enlightened lands, and is held up to others older by scores of years as worthy of imitation. During 1869, seven years after the date of the independence, their contributions to the Church Missionary Association for African work amounted to \$2,320. In the Shebro District, beyond the Colonial limits, they were for the same object \$276, an increase beyond the preceding year of *one hundred and twenty dollars*.

A highly encouraging feature in this Native Church is the interest felt in the benighted condition of others. True to their own training, they are doing and giving for the regeneration of Africa. To facilitate the work in "regions beyond,"

and save missionaries the known difficulties and exposure of traveling in open boats, a *steam yacht* has been procured, at a cost of \$3,000—\$2,400 of which were raised in *Sierra Leone*, the remainder (\$600) in England.

The following facts recently given invest the subject, in this connection, with increased interest:

"Through the influence of Sir Arthur Kennedy, Governor of *Sierra Leone*, Wm. Grant, one of the most intelligent *natives*, has been appointed to a seat in the Legislative Council. Another *native* has been appointed Colonial Surgeon for the *Gambia* settlement, and a *native* minister to the post of chaplain for the same settlement."

Such is the progress of this colony of native blacks in education and development of character, that the day is not distant when they will be qualified to assume also the direction of the Government of the Colonial possessions.

From the Seventy-first Report (1870) of the Church Missionary Society, we extract the following items:

"*Sierra Leone* is not now so much a missionary station as the headquarters of *African Missionary Extension*. The Native Church seems firmly established. The voluntary contributions of Native Christians towards its support are steadily increasing; having risen from \$2,925 in 1862 to \$3,990 in 1868. Connected with the Pastorate, there are now ten principal stations and eighteen out-stations. Each station has a substantial stone church, with a congregation varying from 200 to 700 persons. In the out-stations, the services are conducted by native catechists and schoolmasters. The self-supporting grammar school, with its 100 pupils and zealous African principal, continues to prosper. The Fourah Bay College still sends out promising recruits for evangelistic and pastoral work. The Female Institution, which furnishes education for the higher classes, is still efficiently maintained. Branching out from *Sierra Leone*, missionary effort has been pushed northward, eastward, and southward. It is an interesting fact, that these fields of missionary labor are watched over with parental solicitude by the Native Church, and are largely supplied by them with men and means."

**YORUBA MISSION.**—This interesting mission is on the *Slave Coast*, and is an off-shoot of the *Sierra Leone* mission. Its first station, *Badagry*, was opened in 1843 with a corps of missionaries, European and native. It now has stations at *Badagry* and *Lagos* on the coast, *Abeokuta* and *Ibadan* in the interior, with several out-stations extending into "regions beyond." Stations 7; native clergymen, 5; native lay teachers, 30; native communicants, 993; native Christians, (baptized,) 1,917; schools, 8;

scholars, 990; Training College for native ministers and teachers, 1; Grammar School, 1; Female Institution for educating the upper classes, 1. 10 European agents, (9 ordained, 1 lay.)

**NIGER MISSION.**—This Mission was opened in 1857, and is the fruit of the Sierra Leone and Yoruba missions conjointly. It is conducted *wholly by native agents*, with a *native Bishop*, Samuel Ajai Crowther. Bishop Crowther, while at the age of fourteen, was sold as a slave by his own countrymen to the Portuguese at Badagry. He was recaptured by a British cruiser, and landed at Sierra Leone, in 1824. Here, placed in a school of the mission of the Church Missionary Society, he was educated, and became a useful teacher and missionary. He was one of the original band sent to Yoruba, his native country. He was ordered thence to the mission on the banks of the Niger, which he founded with only *native* helpers, 1857. He was consecrated *Bishop* in June, 1864. Statistics, 1870: 1 Bishop; 5 ordained native missionaries; 11 lay teachers; 95 native communicants; 277 Christians, (baptized;) schools, 5; scholars, 133.

The Niger Mission has been prosecuted under many reverses, established as it is among a people wholly heathen, beyond all local influence of Christianity and civilization. It has been sustained, however, in faith, and been greatly blessed, as the statistics show.

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#### ENGLISH BAPTIST MISSION TO EQUATORIAL AFRICA.

If our readers will take their map of Africa, they will find, near the equator, lying in the bosom of the Bight of Benin, the island of Fernando Po. Very nearly opposite the island is the Cameroons River, which gives access to the interior of the continent. After passing the mangrove swamps which line the mouth of the river, its banks are found to be thinly inhabited by tribes of negroes, for the most part living in the lowest depths of barbarism, ignorance, and degradation. During the time when the slave trade was rife, the population was greatly diminished, and entire districts of the country were devastated, the towns and villages demolished, to supply the accursed traffic. With the abolition of the trade, the tribes are again increasing in numbers, and villages are being planted on the desolated spots.

About twenty miles from the mouth of the river we come to the mission settlements. The first, on the right-hand side, as we ascend the river, is Bell Town, where the Rev. Q. W. Thomson labors. His house, an iron one, stands on the high bank above the river, while the town extends some distance behind, the houses or cottages being embosomed in gardens of plantain-

trees, and sometimes overshadowed by the noble mango-tree, which the missionaries have introduced. Half a mile further up, on the same side of the river, we come to the mission-house, in which Mr. Saker carries on his useful and efficient labors. This also stands on the high bank above the river. It is built of red bricks, which Mr. Saker taught the natives to make, and by whom it was erected under Mr. Saker's superintendence. King A'Kwa's Town is larger than Bell Town, and has been the seat of the mission from the first. It is, like that, hidden by the plantain-trees, which are thickly cultivated. Numerous palm-trees, a few cocoa-nut trees, and here and there a mango-tree, make up the chief vegetation of the place. Every house, with the houses of the numerous wives of the people, forms a street by itself, and you pass from one to the other by narrow paths through the groves of plantain.

A mile beyond King A'Kwa's Town is Dido Town, under the charge of the Rev. Robert Smith, and beyond this again is John A'Kwa's Town. If we now cross the river, which is about a mile broad here, we come to Preso Bell's Town, where our colored brother, the Rev. J. J. Fuller, labors. He has only recently occupied this station as a residence; but, like all the rest, the humble cottage in which he lives is situated on the high bank of the river. In every case this situation has been chosen in order to be open to the sea breeze, which comes up the river about the middle of every day, and tempers the heat of the climate.

If now we wish to visit the only other station, named Victoria, in Amboises Bay, we must return to the mouth of the river. Thence we can go either all the way by sea, across the Bimbia Shoals, the mouth of Man of War's Bay, and so into Amboises Bay; or we can voyage through a number of creeks among the mangrove swamps, and so into the Bimbia River, passing the late Mr. Merrick's old station at Bimbia Point, crossing Man of War's Bay, and entering the little cove where Victoria stands, between the island of Mandoleh, in Amboises Bay, and the mainland. Victoria stands on the sea-coast, at the foot of the Cameroons Mountains, a lofty volcanic pile of forest, rock, and lava, some thirteen thousand feet high. Of course it is surrounded by inferior mountains, separated by ravines and beautiful dells, crowded with tropical vegetation, which make this the most beautiful and healthy part of the West Coast of Africa for some three thousand miles. The little colony of about two hundred persons has cleared a space along the shore; but close behind is an almost impenetrable forest. Men roam through the forest, speaking a language different from that spoken on the River Cameroons. They live by hunting and cultivating the plantain and yam. Every third day they come

down by hundreds and hold a market on the sea beach of Victoria, exchanging the produce they raise for dried fish, caught by the fishermen who live on the islands of the bay. They also barter food for the various things brought to the market by the Bimbia people in their canoes. Some of the fishermen have lately left their islands and settled on the mainland, forming a village called Fish Town, about a mile from Victoria. The Rev. E. Palmer visits them, but his time is chiefly devoted to the education and Christian instruction of the colony, where English is the language of the people.

The houses in which the people live are raised some two or three feet from the ground, on mounds of earth, and consist of a species of split bamboo, neatly tied together, with the roof thatched with plaited palm leaves. No light is admitted except by the doorway. Light is scarcely needed, as the people seem for the most part to live out of doors, and to eat their meals on the ground, from bowls or leaves, and to spend many of their nights in amusement, or in the observance of their religious rites.—*Baptist Missionary Herald*.

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#### FEMALE EDUCATION IN LIBERIA.

Attention is being more and more directed to the importance of educating girls and women in Liberia. To be fit to mingle well in society, to take their places as the heads of families, to do their duty in the church, and, as much as may be proper and necessary, in public life, they must be trained and developed. This subject appeals very strongly to the friends of Africa, and whatever will help to do this is an unspeakable beneficence.

The following communication, which we find in the *Christian Recorder*, the organ of the African Methodist E. Church, possesses interest:

#### LETTER FROM REV. ALEXANDER CRUMMELL.

REV. AND DEAR SIR: How thankful am I that there are some few men of the African race who think about the needs of this benighted continent! I am glad that you are one of the foremost of them. How can you do otherwise, as a Christian man and minister? for the Christian principle, planted in a man's soul, fills him with pitifulness and sympathy, and humane and brotherly regards. It is the lack of this Christian sentiment which makes the colored man of 1870 so different, with regard to this question of Africa, from the colored man of 1840.



Then, you were largely under the influence of Christian ministers and Christian churches and Christian sentiment. Have there not been the sad inroads of a withering rationalism among colored men and communities of late years? And if so, how can your leaders keep up a warm and glowing love for souls, a zealous evangelizing spirit for Africa?

Will you all do anything for Missions? Let it be thorough work, on a broad basis, and with the largest intents. Especially mingle with such a movement, and that very largely, *female agency*. You can do no large great work for God in Africa unless you make *female* influence a prominent influence. Woman keeps Africa low and degraded; and hence only woman, under God, can raise Africa up. Native African girls, *first of all*, must be educated and evangelized; and so will break off polygamy. You may educate a thousand boys; but if woman is not enlightened, your mission will prove a failure. Men, ministers, *must* lead in missions; but I should say, send two female missionaries to one man. Let the women teach the native schools, visit native women, and force respect for woman upon these native chiefs and kings; and train the boys to respect womanhood; and then, by and by, having learned respect for female teachers, they will respect their sisters, mothers, and lastly their wives; and thus home and society will gradually shed the scales of their deadly, polygamous, leprous life.

It is difficult, in my remote position, to form just conclusions; but I apprehend that, amid many discouragements, you are cherishing high aspirations and putting forth noble efforts. You have my best wishes and my earnest prayers for the largest success. I am, dear sir, very truly, your brother and servant.

ALEX. CRUMMELL.

MONROVIA, LIBERIA, April 30, 1870.

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From the Liberia Register.

#### THE NEGROES IN THE UNITED STATES.

From *Harper's Weekly* for September 3, we copy the following: "The steamship *Palmyra*, from Liverpool, *via* Queenstown, brought to this port, among other passengers, President ROXE, of the Liberian Republic, in Africa, and his private secretary. They applied for admission at several well-known hotels, but were not permitted to enter on account of their color."

Without stopping to make any comment on the barbarism of a custom which ignores a man on account of the adventitious circumstance of color, or the indecency on the part of any hotel proprietor in the United States in refusing hospitality to the head of a nation with which his country is in treaty relation,

and with which it maintains a reciprocal interchange of diplomatic representation, we proceed to deduce certain lessons from the incident as to the present and probable future of the descendants of Africa in the United States.

We have heard a great deal lately about the blessings which the Fifteenth Amendment has brought to the Negro in the United States. But from our stand point we have always regarded these privileges of equality with the whites as purely artificial, illogical, and illusory. Artificial, because they must soon be effaced by the decreasing numerical proportion of the blacks to the whites; illogical, because they were not the regular and normal result of the antecedents of the Negroes, but came upon them by a sudden transition; and illusory, because they seem to imply advantages which, when grasped by the Negro, turn out like the "apples of Sodom."

The franchise given to men with a separate social destiny as permanent and fixed as their complexion and hair, is an absurdity. Some sanguine theorists supposed at first that the conferring of the franchise would involve, sooner or later, the removal of all social and political distinctions; but experience is rapidly convincing them that distinctions founded on race are not to be effaced by legal enactments. "Public sentiment" is "more powerful than law." And this race antagonism is not confined to the lower classes of Irishmen, as is sometimes stated, though it may occasionally find its most offensive manifestations among them. It pervades all classes. Superior culture enables many who sympathize with it to conceal their sympathies; but it is there; and at times finds utterance in higher quarters than *Tammany Hall* and the *New York Herald*.

After all the acts and labor of reconstruction, the greatest problem of all is left unsolved—the social problem—and the barriers in the way of its satisfactory solution are insuperable. It cannot be solved by political wisdom, by official knowledge, by energetic dogmatism, or even by cultivated philanthropy. He only can solve it who appointed to men "the bounds of their habitation;" and the solution will be contemporary with those events which shall so modify the operation of natural causes that the "wolf shall lie down with the lamb." In the meanwhile things will be as they are. It is utterly impossible for the position of the Negro to be equal with that of the white man in the United States. If two men will ride on one horse, one must ride behind, and the more favored of the two will have the front seat.

It is, perhaps, difficult for our brethren in the United States to see this as we on this side of the Atlantic see it. But the careful thinkers among them must admit that the prospect before them is not a promising one. Their friends among the

white people—from the President down—are calling out for enlarged education for them. But the education they are receiving—with the social ostracism upon them—is precisely of that kind which sharpens the curiosity, expands the intelligence, and intensifies vain cravings without affording the means of their gratification. The effect of such an education, however, will be to make emigrants for Liberia, and multiply intelligent and enterprising residents for our vast interior. As the Negro rises by education and culture to the threshold of a higher life, he will feel the pressure of influences which he now regards natural and normal. The avenues he now traverses with ease will become too narrow for him. He will thoroughly awake to his condition, and will find himself to have been in the state of Lancelot when he had his dreamy sight of the Beatific Cup—

“Slumbering, he saw the vision high  
He might not view with waking eye.”

And the love of a higher, wider, and purer liberty will bring him hither.

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From the Liberia Register.

**LIBERIAN INTELLIGENCE.**

MUSARDU.—Information has reached us that the difficulties between the cities of Madina and Musardu have been settled, and that the markets at Musardu and Mohammadu being now opened an active trade is going on, pouring in from the north and east. Our vast interior, with its varied and unlimited resources, presents a wide and extensive field for the restless energy of our enterprising politicians, who are cogitating schemes for the pecuniary relief and political aggrandizement of the country. Eastward Ho!

MRS. CHARLOTTE EVANS died in this city (Monrovia) on Sunday evening, September, 4. On the following day her funeral took place from Trinity Episcopal church, of which she was a member. Her funeral was, without exception, the largest assembly that ever came together in Liberia to pay their last respects to a female. Numbers from the river settlements came to mingle their sorrows with those of her relatives. Mrs. Evans was a native of the city of Charleston, South Carolina, and emigrated to this country about forty years ago. She was the original founder of female temperance organizations in Liberia, and her life has been one of incessant activity for the improvement and elevation of her sex. Her place will long be vacant. But she has left an example of industry, energy, enterprise, and preservation, of which the memory will long be cherished in this community, while the recollection of her happy death will in-

crease the faith and brighten the hopes of her many friends and acquaintances.

**EDUCATIONAL.**—We learn that the Baptists have in contemplation the establishment of a Training Institute for preachers and teachers in the settlement of Virginia, St. Paul's river, to be under the supervision of Rev. J. T. Richardson.

**HON. JOHN H. CHAVERS** died at his residence, in this city, (Monrovia,) on Thursday, the 27th October, after a brief illness, in the fifty-third year of his age. Mr. Chavers emigrated to this country, with his father from Newport, Rhode Island, in the brig Vine, which sailed from Boston, January 4th, 1826, and arrived here February 7th. The education of Mr. Chavers, altogether acquired in Liberia, fitted him for a sphere of usefulness in which he was constantly kept before the public. He served as Secretary of the Treasury under three Administrations, and, when he died, was acting with the fourth, as Treasurer of the Republic and private secretary to the President. He was also occupying the position, of Deacon in the Providence Baptist church, and Financial Agent of the American Baptist Missionary Union. His life was greatly active and eminently useful. The Pastor of the Baptist church, Rev. J. T. Richardson, his colleague in the mission work, paid an eloquent and appropriate tribute to his memory at the funeral services, which took place on the 28th ult. Mr. Chavers was a distinguished member of the Masonic Fraternity, and was buried with Masonic honors.

**ARTHRINGTON.**—We learn that the new settlement of Arthington, near Millsburg, gives every indication of growth and permanence. The settlers are industrious and energetic cultivators of the soil. Mr. Hoggard reports the natives in the vicinity as exceedingly anxious for schools and teachers.

**OFFICIAL.**—The acting President has been pleased to appoint Hon. James B. Yates, Treasurer, *vice* Hon. John H. Chavers, deceased.

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#### GEOGRAPHICAL TREATISE BY A NATIVE AFRICAN.

TO EDITOR OF AFRICAN REPOSITORY.

DEAR SIR: I take the liberty of mailing you to-day, for publication, a West-African printed pamphlet on "Geological Constitution of Abanta," by Dr. Horton. It is a valuable treatise by a native African who escaped a life of slavery in the West Indies or South America to become one of her Majesty's army surgeons at Sierra Leone and on the Gold Coast. He,

as I saw him in 1864, was a smart-looking little negro, apparently about twenty-five years of age, very highly thought of by his friends and many intelligent persons. He married the daughter of a Mr. Pratt, of Freetown, a recaptive, and who, previous to his death, which occurred about five years ago, attained the position of a wealthy merchant at Freetown. In his day there were two Pratts in the place, familiarly known as Ebo Pratt and Arko Pratt. Both were captives, and both became respectable as merchants, and members, I believe, of the Methodist Church. Both bore on their faces the tattoo marks peculiar to the tribes to which they originally belonged. \* \* \* \*

But I do not intend giving you the history of the Pratt families; though, to say the truth, there is much that is very interesting in tracing the lives of those so changed from a state of actual barbarism to one so nearly civilized. I really respect some of the "old families" of Sierra Leone.

Very respectfully, your obedient servant.

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BALTIMORE, *December 20, 1870.*

#### GEOGRAPHICAL CONSTITUTION OF AHANTA, GOLD COAST.\*

Prior to the Adamic epoch, when by Divine fiat this world was reconstituted and adapted for the existence of man and recent creation, important geological upheavals took place, which led to the submergence of a large tract of land on the seacoast of Ahanta and Axim. It is difficult, and I almost say impossible, for me to attempt to date the preadamic period when these changes took place, since there are no sufficient data for doing so in its lithological accumulations.

It is a well-known fact that the cosmical condition of the globe is continually undergoing changes; reefs are being formed by the incessant working of the Madrepora corals; the sea recedes from certain parts and accumulates in others; islands formed in the midst of the sea, and compact Breccia and shell beds formed by cockle, muscle, oyster, and other gregarious molluses, are being accumulated under our eyes in different parts of the sea, leading to the formation of stratified rocks of great beauty.

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\*Geological Constitution of Ahanta, Gold Coast, by Africanus Horton, M. D., Edin: Staff Assistant Surgeon of Her Majesty's Forces on the Gold Coast, Member of the Royal College of Surgeons, Foreign Fellow of the Botanical Society of Edinburgh, Associate of King's College, London. &c., &c., &c.

It will be necessary for me to give a short account of the geographical relation of Ahanta before we can fully discuss on the geological disturbances which took place prior to the human epoch. Ahanta is bounded on the north and northeast by Wassaw and Imphahaw; on the east by Fantee; south and southeast by the Atlantic, and on the west by Axim. The capital and once royal residence is Boushua, which is now converted by the Dutch government, through the treachery of the late king, into a chiefdom. It belongs to both the English and Dutch governments, being primarily conquered by the Dutch, who now hold in possession the greatest portion of it. It extends from Aboadi, between Chema and Secundee, to Poquasi river, known to navigators as Princes river. The principal English town is Dix Cove, and is the most important in Ahanta in a commercial point of view; the principal Dutch towns are Secundee, Boutry, and Aduah, which last is the most important palm-oil town in all Ahanta.

There are three large rivers in Ahanta, viz: Boutry, Boushua, and Aquidah rivers.

Passing through Chema, as one approaches the Ahanta coast, several objects of scenographical importance arrest his attention: a land jutting far into the sea; a seacoast covered with blocks of huge basaltic rocks; breakers extending to a considerable distance into the sea, forming, as in Secundee, natural break-water; here and there hillocks of no mean size and so abrupt as to give sufficient evidence of the manner of their origin; and a country well watered by beautiful streams and rivulets; these are but few of the natural objects that first greet the eyes of the traveler. The breakers are principally produced by rocks under the sea, encrusted with several varieties of Medreporine corals stretching in the form of capes a great distance into the sea. In some places out-crops of these rocks, in very low tide, are to be traced about one and a half miles from land. The most extensive breakers rise in Cape Three Points, which extend almost two and a half miles; the next rise at Aduah, the third at Achowa Point, and the fourth at Mumford.

The principal varieties of rocks found in Ahanta are decidedly of igneous origin, being chiefly made up of Trappean and Metamorphic rocks of the hypozoic period; interspersed amongst these are rocks of the Silurian and Devonian systems.

The trappean rocks occur in connection with the stratified formation in disruptive masses; they are principally compact, hard basalt, augitic in composition, and impregnated with a small quantity of iron; amongst them are also a good number of rocks which are felspathic in character, viz: the *diorites*. These, from their composition, viz., of augite and felspar, present a brighter appearance than the black basalt.

The Metamorphic rocks, which have undergone a very striking metamorphosis in the original sedimentary character of their strata, are chiefly Quartzose rocks and gneiss. The latter is very common in Ahanta and Fantee. I have many a time seen out-crops of them in different parts, but it is almost impossible to tell their proper *declination*, from the fact that those I have seen had their edges broken by the natives. They are tough, hard and crystalline, and mineralogically composed of quartz, mica, felspar and hornblende, having curved and flexured lines of stratification. The Quartzose rocks are granular, and present a more determined stratification than the gneiss; they sometimes have bands of conglomerate structure and beds of mica flakes. The gneiss and quartzose rocks are hypothetically believed to be the product of the disintegration of granitic rocks. The Silurian and Devonian rocks are limestones of these systems, found as we travel more into the interior, but, as far as I know, not very common along the seaside.

All along the Gold Coast, gold dust is found in the alluvial deposit of the post-tertiary system. The earth on which we walk, the dust which is attached to the sole of our shoes and accumulates in our rooms, and the black sand left on the beach after a heavy sea, contains not an inappreciable amount of gold. What, may be asked, could be the origin of this metalline compound? My views on the subject will be given in another place. Gold is also found in scattered grains, in the composition of the quartzose rocks; sometimes a thick layer exists in the line of stratification, whilst in others they are in small lumps in the interstices.

The principal hills extend from Boutry to Aquidah bush; some of them are of exquisite beauty, being covered with vegetations of variegated colors; others are extremely conical, as the hill on which the fort at Boutry is built; others again are very abrupt, all leading to prove that their productions were from volcanic actions.

At some period prior to the post-tertiary formation during the Cainozoic epoch, Ahanta extended more than three miles into the sea, *i. e.*, the dry land extended that distance into parts now occupied by the sea; and by a severe volcanic action, a part of the land underwent a complete disruption; the rocks broken into innumerable blocks, various in sizes and placed irregularly one upon the other; some are broken up in perfect mathematical form, others into small pebbles, and others again into huge blocks. These rocks consist principally of basalt, but a few quartz exist among them.

But these convulsive actions were not universally disruptive in all Ahanta; in some parts they produce more upheaval of the land, leading to the formation of conical and abrupt hills,



whilst depressions are observed in other parts. During these igneous disturbances it appears that Axim suffered some disruptive convulsions, while Fantee enjoyed quiescence and repose. The gold found in the alluvium must have been produced by the crushing up of the Quartzose rocks by igneous agency, and also by the changes produced in rocks of the Silurian and Devonian system by the same agency.

Before taking leave of this subject, I shall briefly consider what is likely to be the origin of these pyrogenous actions which are developed in earthquakes, volcanoes, and subterranean movements. On this point philosophers differ; some maintain that it is by a chemical action, whilst others that it is mechanical.

The chemical hypothesis explains igneous actions from mere chemical actions and reactions of the materials composing the globe—that within the globe exists the metallic basis of the alkalis and earths, such as potassium, sodium, &c., and water coming in contact with them, through fissures and chinks from the surface, produces decomposition with evolution of intense heat. Those who support this opinion maintain that this heat is sufficient to fuse rocks, convert water into steam, and give rise to the escape of several gases, as carbonic acid and sulphuretted hydrogen. This hypothesis, however, does not embrace all known facts on the subject—it does not explain the igneous origin of the globe, nor its gradual cooling from a supposed molten fluidity.

The mechanical hypothesis, and by far the more philosophical, pre-supposes that the interior of the globe is in a state of high incoherence, from the fact that there is an increase of temperature as we descend into the crust. The solidified exterior varies in thickness and extensively cavernous and fissured by unequal contraction from cooling and subsequent volcanic action. The consolidation of the crust is still going on, and its contraction is sufficient to force out molten substances from the interior through craters. Water coming in contact with the molten fluidity through fissures in the crust, leads to the production of steam and various gases, which exploding and endeavoring to make their way out, produce undulation of the rocky crust or earthquakes and convulsive movements; these occasionally escape, carrying with them many subterranean matter and molten rocks; sometimes is so powerful as to rend the earth and discharge lava, red-hot stones, ashes, dust, and steam, but following the law of hydrostatic pressure, the molten mass is generally propelled through existing crater and fissures. Repetitions produce volcanic cones; and the center of volcanic actions in course of time produces mountain groups and ranges.

From the Newport Mercury.

**COLONIZATION MEETING AT NEWPORT, R. I.**

Sunday evening, December 11, a meeting under the auspices of the Rhode Island and American Colonization Societies occurred at the Second Baptist Church. Rev. Dr. THAYER conducted the devotional services. Rev. C. H. MALCOM, Secretary of the Rhode Island Colonization Society, read extracts of its Constitution, the second article of which defines the work thus: "The object of this Society shall be to aid suitable persons of color in this country, who may desire it, to emigrate to Liberia, and to help them to become good and useful citizens of that Republic, so that it may be a great center of Christian civilization on the Continent of Africa." Mr. MALCOM also read the list of well-known names, the officers of the Rhode Island Society.

Rev. D. C. HAYNES, the District Secretary of the American Colonization Society, was then introduced, and spoke at length of the work of the Parent Society. He said it was to a great extent a Missionary Society for Africa; that large numbers of the Christian freedmen of the South were extremely anxious to go to Liberia, the Society being unable to send a tithe part of the applicants; that it is less anxious to send large numbers than the right kind: those sure to succeed themselves and to be useful to Africa. It is not the colored people North who wish to go, though in each expedition some from the North are sent. If any colored man says I don't want to go to Africa, the reply was, we don't want you to go, and could not be induced to send you, as it is only those who desire to go for the good of their fatherland that we are sending. Mr. HAYNES also spoke of the success which has attended Liberia and the settlers, many of whom have become rich.

Rev. L. D. DAVIS followed, and objected to the work, on the ground that the colored people were citizens of this country as much as we are, and should not be forced from the country.

Mr. HAYNES explained that he had shown that the Society only sent those who desired to go, and could not be induced to send others, and had not the means of sending a tithe of those who were self-moved, applying for a passage.

Capt. Howland made a few remarks, recounting somewhat of his experience on the African coast, and indorsing the movement to help the African "back" to their native land.

The choir then sung Bishop Heber's missionary hymn, when the benediction was pronounced by Rev. S. Adlam.

Amongst the subscriptions to the cause was EDWARD KING, Esq., \$100.

**RHODE ISLAND COLONIZATION SOCIETY.**

A meeting to confer as to the formation of an auxiliary branch of the American Colonization Society, assembled at 3 o'clock on Wednesday afternoon, November 23, in the vestry of the First Baptist Church, Providence, Rhode Island, when the Right Rev. Thomas M. Clark, D. D., was chosen chairman.

The Rev. D. C. Haynes, District Secretary of the American Colonization Society, explained that one reason the meeting had been called was, that it was thought desirable to consider the formation of a Rhode Island auxiliary of the American Colonization Society. Another object was to state to friends of the Society and everybody, that most marvellous success had attended the efforts made, since the emancipation of the colored race, both as regarded emigrants going to Liberia, and as regarded the result of their efforts there. Situated as he was, he was liable to exaggerate; but he could not see how there could be any exaggeration in naming the marvellous success which had attended the Society's endeavors to evangelize Africa and civilize the colored people there. Notwithstanding the doubts expressed by some in the boldest manner, they could hardly realize the grand success which in these latter days was crowning the labors of the Society.

Most of the emigrants were from the South, but some also from the North. If the Society had the means to announce the date of sailing six months or a year beforehand, they could go with a crowded ship every time. But the means of the Society were such they could not say, in advance, to insure a large number every time. Their chief desire, however, was not so much to send large numbers as to send emigrants sure to be useful and sure to succeed, as sure as they could be in this world. Then, on the other hand, the most marvellous revivals of religion were taking place in Liberia, and large success was bound to attend the labors of these Christian freedmen who were going to Africa. It seemed to the speaker that the prosperity attending the efforts of the Society was only attributable to a marvellous interposition of Divine Providence. He wished, therefore, to suggest the formation of a Rhode Island Society, as a means of making known throughout the State the true aim and object of the Society.

Rev. Dr. Caswell said, that in the winter of 1822, he believed, he attended a meeting at Washington, when Henry Clay spoke on the subject of Colonization. What was there said interested him strongly, and on the basis of that, and facts subsequently ascertained, he had been induced to take a lively interest in the subject. The question of sending colored people to Africa, was not whether there was or was not room for them here, or

whether a distinction was being made between one portion of the people and another, nor was it a question of affording the means of emigrating to down-trodden people at home. It was the question of establishing a Christian community in Africa competent to exercise proper self-government, and to wield a controlling influence over the surrounding tribes. Some 13,000 or 14,000 had been sent over altogether, and now the Republic of Liberia comprised a population of some 600,000, showing that the native tribes readily amalgamated and worked together with the settlers. The most friendly intercourse existed, and frequent journeys were made into the interior by the missionaries of the Republic, who thereby became acquainted with the new tribes, some of which were quite advanced in civilization and arts, and desired to be educated, and asked for teachers and books. These facts indicated that this colony planted and Republic formed held large intercourse with the great African continent, and, taking this view, he thought Liberia called for their support, as a Christian community formed on the borders of a great continent, to carry the light of religion to tribes that knew nothing of Christ.

Mr. Haynes read an extract from a communication by a learned Liberian professor, showing the wonderful progress of Liberia in commerce and civilized arts, and stated that a railroad to the interior had already been projected.

Rev. Dr. Caswell remarked on the intelligent character of the Liberians, judging from the State papers and the writings of their leading legal men, and looked on them as having begun on a very solid foundation, and that they would go on to develop.

Rev. Dr. Blodgett said he had been a regular reader of the Society's organ since he began to take an interest in these matters. After finishing his college course, he resided for seven years in the South, and had been a very strong advocate of the scheme of African Colonization, to the gratification of some and the annoyance of others. He believed it God's method and the only method clearly developed by which they could work well for Africa; not the only method, but experience led him to consider it God's method for carrying into Africa rays from regions of Christianity and civilization.

Amos Perry, Esq., and the Rev. Mr. Henshaw expressed their high approval of the aims of the Colonization Society.

The following committee was formed to frame a Constitution and By-Laws for the proposed Auxiliary Society, and appoint a day for another meeting: Rev. Dr. Caswell, Rev. D. Henshaw, Amos Perry, Esq., Rev. Dr. Parker, and Bishop Clark.

A second meeting was held in the Central Baptist Church, Providence, on Sunday evening, November 27. The Rev. Dr.

Caswell, President of Brown University, presided, and the Rev. Dr. Blodgett, Rev. Dr. Caswell, and Rev. D. C. Haynes made addresses. The meeting was entirely harmonious, and the large audience interested throughout. A Constitution was then adopted and officers appointed for the year, as follows:

**CONSTITUTION OF THE RHODE ISLAND COLONIZATION SOCIETY.**

**ARTICLE I.** This Society shall be called the Rhode Island Colonization Society.

**ART. II.** The object of this Society shall be to aid suitable persons of color in this country, who may desire it, to emigrate to Liberia, and to help them to become good and useful citizens of that Republic, so that it may be a great centre of Christian civilization on the continent of Africa.

**ART. III.** This Society shall be auxiliary to the American Colonization Society, established in Washington, D. C., in 1816, and shall co-operate with the Board of Directors and Executive Committee of the same, in carrying out its objects; and all moneys received into its treasury not otherwise appropriated by the donors, or by the Society itself, shall be remitted to the treasurer of the Parent Society.

**ART. IV.** Any person residing in the State of Rhode Island, who shall express a desire to become a member of this Society, and a willingness and intention to aid in carrying out its objects, may become a member by a vote of the Society, or of the Managers thereof.

**ART. V.** The officers of this Society shall be a President, three or more Vice Presidents, a Secretary, and Treasurer, who with six other persons shall constitute a Board of Managers, of whom five shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting. The Board of Managers may make by-laws for their own government. The Treasurer shall hold all moneys and securities subject to the order of the Board of Managers. Vacancies occurring in any of these offices, during the year, may be filled by the Managers. All the officers shall hold their places until successors shall be duly appointed.

**ART. VI.** There shall be an annual meeting of the Society on the third Tuesday in November in each year. Special meetings may be called by the President, or by one of the Vice Presidents on application of the Board of Managers. The Board of Managers shall meet on the first Tuesday in November, in each year, and at such other times as they may designate.

ART. VII. This Constitution shall not be altered except at the annual meeting of the Society, by a vote of a majority of the members present.

OFFICERS OF THE RHODE ISLAND COLONIZATION SOCIETY.

*President.*—Rev. Alexis Caswell, D. D.

*Vice Presidents.*—Rowse Babcock, Esq., Westerly; Rev. Constantine Blodgett, D. D., Pawtucket; Edward King, Esq., Newport; Gilbert Congdon, Esq., Providence; Rev. Thomas Shepard, D. D., Bristol.

*Managers.*—Bishop Thomas M. Clark, Providence; Rev. Thatcher Thayer, D. D., Newport; Rev. V. A. Cooper, Providence; Rev. Dr. Caldwell, Providence; Amos Perry, Esq., Providence.

*Secretary.*—Rev. Charles H. Malcom, Newport.

*Treasurer.*—Benjamin White, Esq., Providence.

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NEW JERSEY COLONIZATION SOCIETY.

The annual meeting of this Society was held in the First Presbyterian Church of Princeton, on Wednesday, December 7. The Rev. Dr. Maclean, President of the Society, presided, and the meeting was opened with prayer by the Rev. Dr. Macdonald, pastor of the church. The Rev. Dr. Orcutt, one of the Secretaries of the American Colonization Society, made a brief statement respecting the operations of that Society, and of the funds collected in New Jersey thus far during the current year. He mentioned the pleasing fact that of the 196 emigrants now on their way to Liberia in the Society's ship *Golconda*, about one-third were communicants in evangelical churches. The meeting was then addressed by the Rev. Dr. Benjamin I. Haight, of New York, and the Rev. Dr. J. Townley Crane, of Newark. With marked ability and earnestness did both of these reverend gentlemen set forth the reasons which make it our duty to do what we can to render Liberia a still greater power for good to the numerous tribes of Western Africa. The missionary aspect of this enterprise was the one which chiefly interested the speakers, and which gained for their remarks the earnest attention of their audience, an audience composed largely of the intelligence and learning of the place.—*Newark Daily Advertiser*.

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REV. EBENEZER BURGESS, D. D.

The death of the Rev. Ebenezer Burgess, D. D., at Dedham, Massachusetts, December 5, 1870, aged eighty years, removes

from the ranks of the American Colonization Society one of its early servants and faithful friends.

The first step in the work of the American Colonization Society, which perfected its organization January 1, 1817, was to procure a location in West Africa to plant a colony. For this responsible service, the eminent Rev. Samuel John Mills promptly volunteered, and selected his friend, Ebenezer Burgess, as his companion. They were commissioned by the Society November 5, 1817, sailed November 16, and arrived at Sierra Leone March 22, 1818, having visited London in the prosecution of their mission.

The commissioners lost no time in making an exploration of the West Coast of Africa for a distance of about one hundred and twenty miles; and obtaining the promise of suitable land for a settlement, they left Sierra Leone May 22, 1818, for England, on their return to the United States. Mr. Mills died soon after embarking, from the effects of pulmonary disease. His report and that of Dr. Burgess were duly presented, and were deemed so satisfactory, that the Society resolved to plant a colony.

In February, 1820, the ship *Elizabeth* sailed from New York with the first emigrants, in number eighty-six, for Sherbro, a point near the present northwestern boundary of the Republic of Liberia—the locality selected by the explorers.

The important service thus rendered the cause of African Colonization was not regretted by Dr. Burgess, but during all his subsequent years he expressed his growing interest in the progress of Liberia, and his firm faith in the ultimate triumph of the Society. A contribution of one thousand dollars to its treasury, in 1840, attests his love for the great work which led him many years before to visit Africa.

We have not space to speak further of the "grand old man" for fifty years the esteemed pastor of the Congregational Church at Dedham, Massachusetts, and so full of courtesy, charity, and affection for his friends; but shall hope to present a more extended notice hereafter. The memorial of the Rev. Ebenezer Burgess, D. D., in this country and Africa, will remain to be read by a great cloud of witnesses on earth and in heaven.

**RESIGNATION OF CONSUL-GENERAL RALSTON.**

We learn that the resignation of Gerard Ralston, Esq., Consul-General of Liberia at London, was accepted by President Roye on the 19th of October last, and that D. Chinery, Esq., has been appointed to the position thus rendered vacant.

Mr. Ralston was one of the founders, and during his residence in Philadelphia, a zealous officer and liberal contributor to the treasury of the Pennsylvania Colonization Society, and has ever been untiring in his efforts, in this country and in Europe, to advance the best interests of the colored race. All the treaties made by Liberia with other Powers were, perhaps with but one or two exceptions, obtained by him. His services, always freely rendered, his frequent contributions in money, and his long-continued, ardent desire for the success of African Colonization and the welfare of Liberia, entitle him to the highest rank among the friends of our great enterprise and of the African Republic.

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**FIFTY-FOURTH ANNIVERSARY.**

The exercises attending the Fifty-Fourth Annual Meeting of the American Colonization Society will take place in Washington city, on Tuesday evening, January 17, 1871. Timely publication will be made of the place of meeting, with the names of the eminent gentlemen who are expected to deliver addresses on the occasion.

The Board of Directors of the American Colonization Society will meet on the same day, at 12 o'clock M., in the Society Building, 450 Pennsylvania avenue, Washington city.

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**BISHOP JANES AND COLONIZATION.**

At the suggestion of several active friends of the cause, and in accordance with their own feelings, the members of the Committee to make arrangements for the approaching Anniversary of the American Colonization Society extended an invitation to Bishop Janes to attend and deliver an address on the occasion. The following letter in reply is valuable, not only as an expression of hearty interest in the work of the Society, but as evincing the distinguished writer's appreciation of its present and increasing usefulness:

"NEW YORK, *December 9, 1870.*

"GENTLEMEN: Your favor of the 6th instant, inviting me to speak at the Fifty-Fourth Anniversary of the American Colonization Society, is received.



I regret to be obliged to say that very imperative and urgent official duties required of me at the time of the meeting will prevent me from doing so.

"I have felt a profound interest in the Society for forty years. I never appreciated its interests and objects more highly than I do now. It seems to me that the time of its greatest need and greatest usefulness has just dawned. The circumstances are now propitious on both continents. I trust there is enough of love to man and of love to God among the philanthropists and Christians of this nation to furnish your Society promptly with the means of enlarging your sphere of action, and of pushing forward your work with increasing force and effectiveness.

Very respectfully, yours,

"E. S. JAMES."

### SUCCESS OF RECENT EMIGRANTS.

LETTER FROM H. W. DENNIS, ESQ

MONROVIA, *November 7, 1870.*

MY DEAR SIR: I returned last night from a visit to Arthington. I found the settlers all well and doing well. They have a good supply of breadstuffs, such as rice, cassadas, potatoes, and eddoes, on hand and matured from their own raising, besides beans, peas, greens, and other garden vegetables. It is very gratifying to me and highly creditable to them that they have been so industrious and economical. I feel satisfied that they will continue to do well.

I have engaged them to get out lumber for building houses for those emigrants who are expected here in December to settle at Arthington; and as soon as I can get a straight route or line run by the surveyor from Millsburg to Arthington, I want to get them to make a good wagon road between the two places, when I will be able to use our wagon and thereby make the expense of transportation less. My impression is, that a straight road from Millsburg to Arthington will lessen the distance about one-third. And as there is an abundance of good timber about the settlement, the road with a wagon or carts upon it will be facilities to them to get it to market.

Mr. Alonzo Hoggard is anxious to get a cotton-gin for Arthington. They have some cotton planted from seed brought with them. I inclose a rude sample of what they have raised. He tells me that large quantities of native cotton can be bought there in the seed, and he wishes to encourage the growth of it among the natives in the surrounding country. Can you not aid him with a gin for their settlement?

Mr. Hoggard requests me to write you about a church building that Mr. Arthington or somebody promised to provide them with means for erecting. They have no church, and the settlement is in need of one. I shall spare no pains to do all I can, by advice and otherwise, to make Arthington a fine farming place. I regard it as behind no part of Liberia for health. It has excellent water, and the soil is prolific.

I have not visited Brewerville for some time, but I see persons from there nearly every week. The health of the settlers continues to be good. They also have considerable breadstuffs and garden vegetables from their own raising.

Yours, very truly,

H. W. DENNIS.

## ITEMS OF INTELLIGENCE.

**LIBERIA BAPTIST MISSION.**—Rev. J. T. Richardson reports from Monrovia, July 3, the baptism of two converts. He preaches to large congregations and reports the work at all the stations as "progressing finely." Rev. W. C. Burke, pastor of the Baptist church in Clay-Ashland, died September 18, a loss to the church and vicinity.

**REV. JAMES THOMPSON**, Presiding Elder in the Tennessee Conference of the Methodist Episcopal Church, and formerly an active and popular pastor in Liberia, died at Memphis, November 4. Rev. J. Braden, in a note dated November 14th, says: "He was in feeble health during the session of our Conference, and by his manifold labors and exposures used up the little strength that he had. He was a good man, a faithful worker, a gentleman, and a wise officer of the Church. A safe leader, his brethren had learned to look to him for counsel."

**NOT SURPRISING.**—A correspondent of the *African Times* accuses Liberia of not interfering with native cruelties, and of not educating natives. If we are not mistaken, the writer is a native, educated by the Episcopal Mission, formerly employed as teacher, and dismissed for gross immorality. The man knows very well, that unless the Liberian Government is ready to engage in tedious and expensive wars, it cannot interfere with all the petty quarrels of the many tribes in and around the Liberian settlements. He also knows that the Government cannot make Christians. He has been a preacher: how many of his countrymen has he converted? Just men like him have brought shame on the Gospel of Christ, and held back heathen from embracing it.—*The West African Record*.

**WEST AFRICAN COTTON.**—It is estimated that the West African raised cotton sent by steamers from Lagos to England amounts to 1,400,000 pounds per annum. The soil and climate favor its growth, and the natives are willing to cultivate it for foreign markets. In quality it is not much inferior to "New Orleans" cotton.

**DR. LIVINGSTONE.**—At the last meeting of the Geographical Society at London, the latest reports concerning Dr. Livingstone were mentioned. These were communicated in a letter from Dr. Kirk, dated the 29th of August last. Many traders had arrived at Zanzibar from the interior, and none of them, in answer to questions, gave any other account than that Livingstone was still somewhere in the interior, either at Karágwe or Ujiji. Abundant supplies had long ago been forwarded to the traveler, and the President dwelt especially on the fact that before the grant of £1,000 made by the British Government had reached Zanzibar, all present wants had been met by the liberality of Mr. James Young, an attached friend of Dr. Livingstone, who had placed considerable sums of money at the disposal of Dr. Kirk for that purpose.

# Receipts of the American Colonization Society,

From the 20th of November to the 25th of December, 1870.

<b>MAINE.</b>		Member, \$30; Mrs. Lydia French, \$3; Rev. Dr. Shepard, \$1.....	64 00
<i>Bangor</i> —Dr. T. U. Coe.....	5 00	<i>Newport</i> —Edward King, \$100; Rev. W. Guild, \$5; others, \$5.14.....	110 14
<i>Bath</i> —Mrs. H. M. Ellingwood, by Rev. John O. Fiske, D. D.....	5 00		492 14
By Rev. J. K. Converse, (\$5.00.)			
<i>Kennebunkport</i> —Rev. Thomas C. Upham, D. D.....	5 00		
	15 00	<b>CONNECTICUT.</b>	
<b>NEW HAMPSHIRE.</b>		By Rev. Dr. Orcutt, (\$302.80.)	
<i>Concord</i> —Legacy of Mrs. Ann G. Merrill, less U. S. tax, by L. D. Stevens and Calvin Howe, ex-ecutors.....	2,496 62	<i>Hartford</i> —James R. Hosmer, S. S. Ward, each \$50, for the sup-port of a native youth in Li-beria College.....	100 00
By Rev. J. K. Converse, (\$55.50.)		<i>Bridgeport</i> —Legacy of Eben Fair-child, balance, by George Ster-ling, Ex'r.....	202 80
<i>Meriden</i> —B. Farnum, Rev. Dr. Richards, Mrs. John Bryant, each \$2; Henry Wells, Prof. Cummings, Prof. Baldwin, Rev. Mr. Abbott, each \$1.....	10 00		302 80
<i>West Lebanon</i> —Rev. J. H. Ed-wards, \$10; Miss A. E. Ela, Dea. Bergee, Cash, each \$5; Martin Baker, W. B. Weeks, Dr. Smalley, each \$1; H. B. Barton, 50 cents.....	28 50	<b>NEW YORK.</b>	
<i>Great Falls</i> —D. H. Buffum, \$5; M. C. Burleigh, \$3; E. A. Tib-betts, Rev. Clark Carter, each \$2; Dr. L. E. Hamblet, Mr. Symes, A. S. Hill, Cash, Cash, each \$1.....	17 00	By Rev. Dr. Orcutt, (\$238.93.)	
	2,552 12	<i>New York City</i> —Stewart Brown, \$100; J. H. BROWNING, to const. himself a Life Member, \$30; Joseph Masten, \$25; Rev. Thomas De Witt, D. D., \$10; First Union Presb. Ch., \$23.50; Cash, \$18.43; Mrs. Washington, \$2.....	208 93
<b>VERMONT.</b>		<i>Saratoga Springs</i> —Mrs. Anna E. F. Smith.....	30 00
By Rev. J. K. Converse, (\$34.03.)			238 93
<i>St. Albans</i> —Gyles Merrill, \$15; John Whittemore, \$10; Mrs. Williams, \$5; R. Whittemore, John Farrar, E. H. Huntington, each \$2; Rev. A. J. Samson, Miss Mary Whittemore, each \$1; Col. in Cong. Ch., \$30.03; Col. in Baptist Ch., \$6.....	74 03	<b>NEW JERSEY.</b>	
<i>St. Johnsbury</i> —Elisha Peck.....	10 00	<i>Newark</i> —New Jersey Coloniza-tion Society, by C. S. Graham, Treas., \$150; State Appropria-tion, \$1,000.....	1,150 00
	84 03	By Rev. Dr. Orcutt, (\$109.71.)	
<b>MASSACHUSETTS.</b>		<i>Morristown</i> —Edgar F. Randolph, Communitarian—Rev. Wm. R. Dur-yea, D. D.....	50 00
<i>Amherst</i> —L. Sweetser.....	10 00	<i>Passaic</i> —Individuals, to const. their pastor, Rev. FRANKLIN JOHNSON, D. D., a Life Mem-ber.....	30 00
<i>North Brookfield</i> —Rev. Thomas Snell, D. D.....	10 00	<i>Rockaway</i> —Col. in Meth. E. Ch... 4 37	
	20 00	<i>Bayonne</i> —Rev. T. W. Wells, \$5; Col. in First Ref. Ch. \$10.34.....	15 34
<b>RHODE ISLAND.</b>			1,259 71
By Rev. D. C. Haynes, (\$492.14.)		<b>DISTRICT OF COLUMBIA.</b>	
<i>Providence</i> —Legacy of Ezra W. Howard, by John Kingsbury, Ex., \$200; Robert H. Ives, \$50; Mrs. Ann E. Miller, Miss Avis L. Harris, James Y. Smith and Nichols, each \$10; Alexis Cas-well, D. D., Miss Julia Bullock, H. N. Slater, Jr., F. Davis, each \$5; Benj. White, \$3; Mrs. S. Hutchins, Dea. W. C. Snow, each \$2; William Sheldon, \$1... 308 00		<i>Washington</i> —Miscellaneous.....	233 80
<i>Pawtucket</i> —James Davis, W. F. Sayles, each \$5.....	10 00	<b>MISSOURI.</b>	
<i>Bristol</i> —Mrs. Ruth De Wolf, to const. REV. GEORGE L. LOCKE a Life Member, \$30; Mrs. Rogers and Miss De Wolf, to const. REV. JAMES P. LANE a Life		<i>St. Louis</i> —Mrs. S. E. Peabody, by Rev. Charles Peabody.....	10 00
		<b>FOR REPOSITORY.</b>	
		<b>MAINE</b> — <i>Bangor</i> —Dr. T. U. Coe, to January 1, 1872.....	1 00
		<b>VERMONT</b> — <i>St. Albans</i> —Rev. A. J. Samson, to October 1, 1872, by Rev. J. K. Converse.....	1 00
		<b>MASSACHUSETTS</b> — <i>New Bedford</i> —James L. Humphrey, to Decem-ber 1, 1871.....	1 00
		<b>PENNSYLVANIA</b> — <i>Philadelphia</i> —H. Weir Workman.....	28 00
		Repository.....	31 00
		Donations.....	2,075 31
		Legacies.....	2,899 42
		Miscellaneous.....	233 80
		<b>Total</b> .....	\$5,219 3

T H E  
**African Repository.**

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**FIFTY-FOURTH ANNUAL REPORT OF THE AMERICAN  
COLONIZATION SOCIETY.**

JANUARY 17, 1871.

THE AMERICAN COLONIZATION SOCIETY, which meets to-day on its Fifty-Fourth Anniversary, is called to temper its rejoicings over the work accomplished with grief for the loss of two of the Vice Presidents of the Society.

**OBITUARY.**

The death of RICHARD T. HAINES, Esq., of Elizabeth, New Jersey, August 21, removes from the counsels and service of this Society one of its earnest and faithful friends. As President of the New Jersey Auxiliary, and its occasional Delegate in the National Board of Directors, his sagacity and wisdom shone brightly. He passed away at the age of seventy-five years, having an honorable name in all his relations and duties in life, and as an active and devout Christian.

Rev. EBENEZER BURGESS, D. D., who died at his residence in Dedham, Massachusetts, December 5, aged eighty years, was the first to go to Africa as an Agent of this Society, being the chosen associate of Rev. Samuel J. Mills, "of blessed memory," in a mission to select a suitable location for a colony. Examining the Western Coast from the end of March to the end of May, 1818, the two explorers selected Sherbro Island, a point near the present northwestern boundary of the Republic of Liberia, at which place the emigrants by the "Elizabeth," the first ship dispatched under the auspices of the Society, were landed early in the year 1820. The attention of Dr. Burgess was given to the subject of African Colonization while a young

man in College, and he is stated to have thus early "opposed the plan for colonizing north of the Ohio, because white men would want that country, and argued that the colony must be in Africa." He lived to see his sagacious prediction most wonderfully verified, and the Society, in whose very beginning he had taken so honorable a part, become one of the leading philanthropic Christian organizations of the United States; and Liberia, with a territory geographically about as large as New England, and exercising the attributes of an independent Republican Government, recognized and in treaty relationship with nearly all the leading Powers of the world. A contribution of \$1,000 in 1840, to constitute himself a Director for Life of the Society, attested his ever-increasing interest in our work.

With sincere sorrow the decease is here recorded of the Rev. BENJAMIN P. STONE, D. D., of Concord, New Hampshire, November 20, in his seventieth year. His name has long appeared as an officer of the New Hampshire Colonization Society, and to his faithfulness has been due much of its efficiency. Other associations, in his own State and elsewhere, will miss his diligence, his wise counsels and support. His love for our cause was evinced in the fact that he left the American Colonization Society a bequest of \$10,000.

#### THE TREASURY.

##### RECEIPTS.

The balance in the Treasury, January 1, 1870, was.....	\$1,048 01
The receipts for the succeeding twelve months have been—	
From donations and collections.....	15,225 48
From legacies.....	5,315 00
From earnings of ship Golconda.....	1,315 12
From other sources, including \$3,241 55 from sale of invested funds .....	17,758 27
Making the resources of the year.....	<u>\$40,661 88</u>

##### PAYMENTS.

The payments have been—

For the passage of emigrants from their homes to the port of embarkation, and for their support on the voyage and their acclimation and settlement in Liberia.....	5,795 96
For improvements in Liberia.....	4,606 45
For repairs and sailing the ship Golconda.....	10,381 29

For taxes, insurance, and repairs of Colonization Building.....	1,381 55
For salaries of Secretaries and Agents, and their traveling expenses; paper and printing the African Repository and Annual Report, stationery, postage, &c.....	17,797 21
Disbursements.....	\$39,962 46
Balance in Treasury, January 1, 1871.....	699 42
Total.....	<u>\$40,661 88</u>

Unless the contributions of the present year shall exceed those of last year, there can be no choice but to contract emigration, and this, too, at a time when numbers of the people of color desire passage to Liberia, and when there is so much demand for the means of making improvements in that Republic.

#### AUXILIARY RELATIONS.

Public meetings in behalf of the Society have been held, and eloquent addresses delivered by distinguished gentlemen in several of the more prominent towns and cities in New York and New Jersey, under the direction of the Traveling Secretary, Rev. Dr. Orcutt, acting in New York with the sanction and co-operation of the New York Colonization Society; and also in some of the principal cities in Massachusetts, Rhode Island, and Connecticut, by the District Secretary, Rev. D. C. Haynes.

Two societies, auxiliary to the American Colonization Society, have been organized during the year: the Ohio Colonization Society, at Columbus, with the venerable Bishop McIlvaine as President; and the Rhode Island Colonization Society, at Providence, Rev. A. Caswell, D. D., President of Brown University, at its head.

An arrangement was consummated in February whereby the Massachusetts Colonization Society constituted and appointed the American Colonization Society its sole agent for the purpose of collecting funds in the State of Massachusetts, and receiving and disbursing the same in the prosecution of its legitimate work. The plan has proved convenient, economical, and efficient for all concerned.

The Pennsylvania Colonization Society continues to engage with zeal in the promotion of our great enterprise, and the

recent contribution of \$2,800 to this Society for the passage and acclimation of emigrants at Brewerville, demonstrates alike its efficiency and liberality.

#### EMIGRANTS SENT FORTH.

Our packet ship, which was stated in our last Report to have sailed on her fifth voyage for Liberia, arrived at Monrovia December 19, 1869, after a pleasant passage of thirty-five days from Hampton Roads. Discharging her passengers and cargo with unusual quickness, she returned to Baltimore, *via* St. Thomas, West Indies, February 18.

Our receipts and resources not appearing to justify the expense of dispatching an expedition in the spring, and the prostration of American shipping interests preventing a paying charter for her, the *Golconda* remained idle at Baltimore until she was dispatched on her sixth or fall voyage for Liberia.

The applicants for passage in September last reached twelve hundred names, from whom two hundred and fifty persons were carefully selected, and authority given them to make good any failures which it was likely would occur, to be ready to embark on the 1st November.

The necessary supplies were duly purchased, and the *Golconda* carefully prepared for the accommodation of the number of persons just mentioned, and she was promptly taken in tow of a steam-tug on the regular day fixed for her departure from Baltimore. The *Golconda* anchored off Fortress Monroe on Friday, November 4. The same day the emigrants from North Carolina were conveyed to her by a steamer from Portsmouth, Virginia, and the next morning she spread her sails direct for Monrovia.

More active and powerful opposition to emigration was never before exerted than on this occasion. The most ingenious unfavorable reports were freely circulated as to the principles and work of the Society, and as to the condition and prospects of Liberia, all with the purpose of frightening the weak-minded and intimidating the hesitating among those who thought of removing to Africa. Three expected parties of twenty-five persons each entirely failed, owing to the unfounded charges referred to, and, it is feared, to more potent arguments brought

to bear directly upon their leaders. But, notwithstanding all opposition and the inability of some of the men to sell their crops of corn and cotton, one hundred and ninety-four emigrants remained true to their convictions, and joyfully and thankfully availed themselves of the opportunity for proceeding to the land of their ancestors. Of these, two were from New Haven, Connecticut; eighty-one from Plymouth, North Carolina; and one hundred and eleven from Windsor, North Carolina. They were persons of good moral character, able and robust, willing to work, and animated with the highest religious enthusiasm to participate in the great mission of their fellow-laborers who preceded them.

Sixty-three, or nearly one-third of the entire number, were professors of religion in good standing. Twenty-nine of the adult males reported themselves as farmers, one as a house-carpenter, and one as an engineer. One hundred and twenty-six were under twenty-one years of age, and sixty-eight were twenty-one years old and upwards. Eighty-nine were males, and one hundred and five were females. The company was mostly made up of families, and was liberally provided with clothing, bedding, farming tools, and other useful articles.

All are to land at Monrovia, where two are to settle with an aunt already residing there; sixty-seven are to locate at Brewerville; and one hundred and twenty-five at Arthington, St. Paul's river.

Among the cabin passengers were the Rev. James M. Priest, for twenty-seven years pastor of the Presbyterian Church at Sinou, an ex-Vice President of Liberia, and a Delegate from the Presbytery of West Africa to the last General Assembly of the Presbyterian Church which met at Philadelphia, accompanied by his wife; Mrs. Freeman, wife of Prof. Martin H. Freeman of Liberia College, and their two children; Dr. John A. Parm, a native Liberian, who had just completed his education at the Medical School of Dartmouth College; and two other Liberians, returning to their homes at Monrovia.

The number of persons colonized during 1870 exceed, by thirty-four, those of the year 1869, and make a total of 2,588 since the close of the war, in 1864. The whole number sent to Africa by the Society is 14,574. The number of recaptured



Africans who have been furnished an asylum in Liberia is 5,722. Making a grand total of 20,296.

#### APPLICATIONS.

Some of those who were unable to go by the last trip of the Golconda, have made application to be sent to Liberia during the present year. Others of the people of color in North Carolina, and in Georgia, Florida, Texas, and Kentucky, desire to settle in that Republic. These already number several hundred persons, and thousands are believed to be looking thither for an earthly home.

It seems proper to remark, that all the applicants for passage since the abolition of slavery in this country have been self-moved in their choice, the Society having made no special effort to induce emigration. A large proportion of those now enrolled are represented to be the followers of Christ, and prompted by the love of souls, as well as a desire to improve the temporal and social condition of themselves and their children.

The people of color are now not only free, but at liberty to select their own sphere of labor, of duty, and of privilege. If any of them, on reflection, choose to work, vote, and achieve success in Africa, who can object? And, if they prefer to carry the English language, civilization, and the Gospel to their benighted kinsmen, who shall question their right or wisdom? Are not these noble impulses on their part, and ought they not to be promptly and liberally responded to? And is it not due to them and to Africa to help forward as many suitable persons as voluntarily desire to go, especially when they are needed there more than here, and when this country is receiving immigrants at the rate of hundreds of thousands every year?

In the eloquent language of the Rev. Dr. T. C. Upham: "It will not satisfy the African heart that the negro is recognized as a man, that he is an American citizen, that he has the right of suffrage, that he has a seat in the Senate; but with all the rights of an American, and educated in the best institutions of the country, he will find the God who has saved him opening his interior vision to behold the glory of being a co-worker in

proclaiming the truths of freedom and justice, of civilization and Christianity, throughout the length and breadth of Africa."

Among the applications is one of a very peculiar and interesting character, being an appeal from some twenty-six native Africans to be returned to their own country. It will be remembered that the yacht *Wanderer* landed, in December, 1858, a company of some three hundred slaves near Savannah, Georgia; that they were immediately scattered through the neighboring States; and that the efforts of the Federal Government to obtain possession of them, and to execute the law upon the guilty parties, proved unavailing.

Quite recently the Rev. A. D. Phillips, a successful Missionary of twelve years' residence in the Yoruba country, while preaching to a congregation of colored people at Mobile, Alabama, repeated, as he was in the habit of doing, the Lord's prayer in Yoruba. At its conclusion several men and women shouted with joy, and, after service, addressed him in the same African dialect. He learned from them that while trading from the Yoruba towns to Porto Novo, on a road between Abeokuta and Ikatu, West of Abeokuta, a party of Dahomans, who were lying in ambush, kidnapped them and ran them off into a town on the Coast, supposed to be Whydah, and they were taken on the *Wanderer*.

Mr. Phillips states that the majority of these Yorubans were traders, in good circumstances, at the time of their capture, and that they have not intermarried with the other colored people about them, hoping to get back to their own country. They are said to have become communicants of the Baptist Church, are thrifty and enterprising, and are anxious to return to their old homes, that they may meet their families again, and make known some of the advantages of civilization and the riches of the Gospel.

Another petition for the means of reaching Liberia, is in behalf of some of the colored residents of one of the most favored of the West India Islands. It proceeds from nineteen of the former residents of Barbados, who were colonized in that Republic, in 1865, by this Society. They say:

"We have individually received letters from our families and friends, representing their condition, asking us for aid, and ex-

pressing their ardent desire to come to Liberia. But we are few in number, and not yet advanced sufficiently far in business nor farming to be able to render them any pecuniary aid. We think best to make known their request to you, and ask you if, as individuals or as a Society, you can assist us to aid them, or directly yourselves aid them to come to this country. We are confident that they are the right sort of men for this country. They are men who understand tropical agriculture. They have been accustomed all their lives to growing the same products that are indigenous to this soil and climate, and they can bring with them an experience which no other class of emigrants can. They are greatly needed here, to assist in developing the vast resources of agricultural wealth which are now dormant in this fertile country, needing only the skillful hand of culture. Besides, we wish our friends and relatives to be encouraged in coming here, because they can here enjoy liberty, equality, and social and political privileges to a greater degree than they can in the West Indies, while at the same time they will assist to build up a great negro nationality on the Western Coast of Africa, and redeem, civilize, and Christianize millions of our race, now sunken in the lowest grades of heathenism."

Not having the pecuniary ability to meet the urgent requests of the people of color of the United States, the Society is unable to respond favorably to the petitions of those residing in the West Indies who long for a government of their own, and where nothing can interfere with any measure of improvement and elevation to which they may aspire.

#### ARTHINGTON AND BREWERVILLE.

Intelligence has been regularly received in relation to the emigrants who were landed in Liberia December, 1869. Good health has been graciously continued them, and they have cleared their lands, erected their houses, and, at the latest date (December 9) were supplying the Monrovia market with vegetables of their own raising. Indeed, they are stated to have made more satisfactory progress for the time they have been in the country than it is usual for strangers to make.

Disappointment may be felt that the settlements of Arthington and Brewerville, which they were designed to begin, were

not located nearer to each other and as far inland from the Coast as it was intended they should be. But the party from Windsor, North Carolina, decided, after examination, to take land and commence Arthington on an elevated site on the northern bank of the St. Paul's river, about a mile above the Lutheran Missionary station of Muhlenberg; and the company from Jamesville, North Carolina, chose to locate Brewerville, about three miles below Virginia, and two miles back from the same river, or ten miles from Monrovia.

The leader of the last-named party, Mr. John B. Munden, thus wrote, under date of May 30:

"All the members of the Bewer company are in Brewerville, and we have been on our place for over a month. We have got planted down potatoes, eddoes, cassadas, and various garden seeds. I hope you will send out the emigrants from the county of Martin, and let them come to Brewerville. All of the members say 'thanks be to the God of heaven,' and every one is satisfied."

From a letter written by Mr. Alonzo Hoggard, the leader of the company from Windsor, North Carolina, dated Arthington, July 16, the following extracts are taken:

"I take my pen in hand to write you all the truth of this country. I am satisfied here in this place. I have no more use for America. I have cucumbers, watermelons, turnips, snaps, indian corn, ginger, arrowroot, pepper, plaintains, bananas, pawpaws, chickens, three hogs, and a log-house 13+15, to which I expect to build a large addition right away. I have one acre of land in rice, one in cassada, and one in potatoes. I have also fifty coffee plants. The larger portion of the emigrants who came with me are doing about as well. I am at home. I don't want to move any more. Thank God, I am satisfied here. I have the promise of a school, and I want a church built here. I would like to have my old minister. There are two Kings living near me, and about four hundred natives. I talk with them every day. I told you I did not wish to come here so much to get rich, but to look after my brethren. I am trying to do so. I live about twenty-four miles from Monrovia, on the north side of the St. Paul's river. The land is very rich. Mr. Reynolds has his blacksmith shop up and is at work. Mr. Blount

Hoggard and Mr. York Outlaw are sawing in this settlement with the whipsaw for our buildings. I see pleasure with the Liberians more than I ever did before. I have got twenty-five acre of land, certain. This leaves me and family all well."

#### CLASS OF EMIGRANTS.

Pains have been taken in a quarter where it might least be expected to create the impression that the Society, to borrow the words of one who had no personal knowledge of what he wrote, "transports promiscuously ship-loads of ignorant freed slaves to Liberia." Anticipating such a charge, and with a view to vindicate the high moral and religious character and promise of usefulness of those persons who had been afforded passage in the ship *Golconda*, the Executive Committee, in their "Statement," published in the 52d Annual Report, presented evidence of undoubted authority as to the judicious care exercised in the selection of emigrants. And it cannot be successfully questioned but that signal success has crowned these efforts, resulting, in the expressive language of General O. O. Howard, who spoke understandingly when he said that the people sent by the Society were "the very cream of the colored population."

And this just estimate is corroborated, and the effectual civilizing and evangelizing work accomplished by those whom this Society has colonized, is set forth in the following unsought opinion of Henry W. Dennis, Esq., a prominent and reliable citizen of Liberia, as given in his letter of May 28:

"In respect to the mental culture and industrial habits of the great body of emigrants sent in the *Golconda*, they are equal to the great body sent in former times. If Liberia has grown and prospered, if her citizens are making any progress in agriculture, in commerce, in literary attainments, and in the different branches of industry, it has been from just such materials that the Society has always been sending to this country. And, as ignorant as the southern emigrants have always been regarded, I think I can with truth say that the strength and backbone of Liberia is mostly in those from the South. I do not claim for them high literary attainments, but for practicality, industry, fortitude, and enterprise, they, as a general

thing, will bear no unfavorable comparison with the generality of those who have come from the northern States. I make these remarks, because I have often heard some of our northern literary men here speak disparagingly of southern emigrants, and as being unfit for citizenship in this Republic.

"Whatever views may be entertained by others, Liberia has been benefited by emigration. And from my experience and observation, since 1851, the most successful civilizers and evangelizers of the heathen around and among us are the Christian emigrant families. Numbers of native children come to reside in these families; they learn civilized habits and customs; they are taught trades and other useful branches of industry, and by the time they arrive at manhood they are so thoroughly civilized as to have no disposition to return home to their people or to adopt native habits. They work at their trades, attend the churches, and there are some who are teachers in our Sabbath-schools. They are educated in the practical concerns of life, and are by far more honorable and useful in our communities than a large number of those native youths who have been trained and reared in the mission schools. There they learned only out of the books, and many, no doubt, made good progress; but on coming of age, and not having been taught to work with their hands, nor learned any of the useful trades, not a few of them go back into heathenish practices and live a heathenish life.

"While I have no disposition to say the least in disparagement of our missionaries in their efforts to evangelize the heathen, still I feel satisfied that the most that has been done effectually in this matter has been by the emigrant families sent to Liberia from time to time. I therefore adopt the remark I have lately seen in a printed sheet, that 'Christian emigrants permanently located can best evangelize the continent of Africa.' And I would regard it as unfortunate for Liberia and for Africa if emigration from the States should be stopped."

#### THE INTERIOR COUNTRY.

The region of country from Monrovia northeast to Musadu, about two hundred miles, and southeast to Pulaka, about one hundred miles, has recently been explored by two intelli-

gent, experienced citizens of Liberia. They report having visited towns containing hundreds of houses and thousands of peaceable and hospitable inhabitants. Iron ore and gold exist, and the natives make their own earthenware and agricultural implements. Cotton is extensively cultivated, and woven into cloth of different patterns. Cam-wood and palm-oil tree forests abound, and horses are abundant. They found the climate drier and freer from miasmatic influence than near the Coast, and the land elevated and interspersed with numberless streams supplying water-power to almost any extent, and admirably adapted to colonization purposes, and to the establishment of schools and mission stations, presenting a grand base upon which Christian civilization may be extended into the interior of that vast continent.

Referring to these explorations, and the grand work of Liberia in opening the way to the development of Africa under the auspices of its own race, but Americanized, the Rev. Edward W. Blyden writes: "When our brethren in America get ready to return home, as many no doubt will before long, they will be at no loss for beautiful and prolific lands on which to locate themselves. The interior of Liberia is now better known to us, and more accessible than it has ever been. God is preparing the country for its rightful owners, now in exile. They are coming. 'They will come as the leaves come when forests are shaken.'"

#### THE FIFTH PRESIDENT.

Hon. Edward James Roye was inaugurated President of the Republic of Liberia January 3, 1870, at Monrovia. Mr. Roye was born at Newark, Ohio, February 3, 1815. His father was a native of Kentucky, but a pure descendant of one of the oldest African tribes—the Eboes. Having acquired an education at the High School in his native town and during a three years' course at the University at Athens, Ohio, President Roye studied French at Oberlin College with a view to removal to Hayti.

Concluding that there was a more inviting opening to energy, capital, and enterprise in Liberia, he embarked at New

York May 2, 1846, arrived at Monrovia June 7, and at once went into mercantile business. He is one of the few merchants who never bought on credit, and who always sold for cash, and was the first to export African products in his own vessel, carrying Liberian colors and papers, to Europe and to this country. He was Speaker of the House of Representatives in 1849, and Chief Justice from 1865 to 1868.

The inaugural address of the new President indicates a progressive policy. He recommends a thorough financial reconstruction, and the establishment of a national banking system, the general education of the masses, the introduction of railroads, and the improvement and incorporation of the native tribes contiguous to Liberia, and the formation of friendly alliances with distant and powerful tribes. Touching the mission of Liberia, he eloquently remarks:

"I regard the Liberian nation as sacred. God has planted us here, and, through all the vicissitudes of our existence, His hand has been plainly, visibly, directing our affairs. God has set Liberia, as it were, upon a hill on this Continent. He has put His temple in the midst of her. He has subdued, over and over again, our powerful foes. He has supplied our deficiencies, and enlightened our ignorance. He has, in a thousand ways, upheld us. And are we to suppose He has done all this for naught? Has He not put us here for a purpose? Is there not a career before of us of civilization, of religion, and of humanity? Surely we are here to take our native brethren by the hand and teach them how to live, until there shall grow up on this Continent a negro community—prosperous, educated, civilized, and Christian—whose voice shall be heard and respected in Europe, Asia, and America. And that this time will come I hold to be no vain prophecy, foolish as it may appear to those who are accustomed to think disparagingly of the negro. I have faith in it, because I see already foreshadowings of its fulfilment in the progress thus far made in Liberia, in spite of occasional loiterings and backward steps. Liberia must advance. She is marching onward, with a providential history behind her and a beneficent destiny before her, and woe to the man who shall seek to check her course."



**EDUCATION IN LIBERIA.**

The institutions of religion in Liberia are steadily advancing in strength and efficiency. Among the most important measures of the administration of President Roye is "the establishment of an efficient and practical common-school system, to reach in its operations beyond our settlements, and embrace the numerous aboriginal population under our jurisdiction." A law has been enacted creating a Commissioner of Education for each county, and Rev. G. W. Gibson has been appointed to that office for Montserrado.

From a statistical report of the schools for Liberian and native youths, in operation in Montserrado county, published in the Liberia Register of September 7, it appears, allowing twenty pupils each in the three schools where the number of scholars is not given, and including the Preparatory Department of Liberia College, that there are thirty-six schools, with thirty-seven teachers and one thousand one hundred and fifty-four pupils.

The Liberia College is an institution of great importance, and merits the warm sympathy and earnest support of the Christian public. A touching appeal in its behalf is contained in the following extract from a letter recently received from President Roberts:

"Just as I was closing the last paragraph a messenger came to me from Prince Grey, a Vey chief of Grand Cape Mount, to say that he, Grey, would send a son of his to me shortly, whom I *must* educate and make 'America man of.' But I have no scholarship on which I can place him, and have already on my own hands as many as I can well take care of. I am now aiding, at my own charge, four boys in getting an education. Nevertheless I must do something for Grey's son. The Veyes are an interesting and intelligent people; no tribe on the West Coast more so. The Grey family is doubtless the most influential in the country, and a sound Christian education imparted to this youth may, with the blessing of God, be the means of checking, perhaps eradicating, the present Mohammedan tendencies of that people, and the introduction among them of true Christianity."

Three friends of the cause, through the Traveling Secretary, have cheerfully responded to this call, by a contribution of \$150 for the support of Prince Grey's son in a course of education, one year.

#### **NEW STEAMERS FOR THE AFRICAN TRADE.**

One steamer each month from Liverpool for the West Coast of Africa was, a few years ago, considered as a hazardous undertaking. Now a steamer leaves that port for the same destination every six days, or statedly on the 6th, 12th, 18th, 24th, and 30th of every month: thus affording the most conclusive proof of the rapid and constant increase of production and trade in Western Africa.

At the semi-annual meeting of the African Steamship Company, held in London early in November last, "a balance of revenue," amounting to £5,456, was reported; a dividend of eight shillings per share, free of tax, was declared; and an application was directed to be made for authority to issue "debentures equal in amount to one-third of the paid-up capital, it being probable that the company will need additional resources."

Three new steamers were dispatched from England during the year, to trade along the West Coast of Africa and the Niger.

#### **THE HOPE OF AFRICA.**

The cause of African Colonization, in its intrinsic value, must continue to enlist in a larger degree than ever the active sympathy and cordial support of all Christians and philanthropists. The way is now open for more energetic and widely extended action, without the doubts and trials which have perplexed us in the past. The midnight gloom which envelops Africa, peeled and trodden under foot of nations calling themselves Christians, will be dissipated by the Sun of Righteousness, and "Ethiopia stretch out her hands unto God."

## TREASURER'S REPORT.

Dr.	Receipts and Disbursements of the American Colonization Society, for the year 1870.	Cr.	TREASURER'S REPORT.	
Received Donations and Collections . . . . .	\$14,977 48		Paid Passage and support of Emigrants . . . . .	\$5,795 96
“ Legacies . . . . .	5,315 00		“ Repairs and sailing of ship Golconda . . . . .	10,381 29
“ Interest on Investments . . . . .	1,762 25		“ Improvements in Liberia . . . . .	4,606 45
“ Investments realized . . . . .	3,241 55		“ Taxes and Repairs of Colonization Building . . . . .	1,381 55
“ Borrowed Money . . . . .	8,000 00		“ Paper and Printing “The African Repository” . . . . .	2,004 34
“ Rents from Colonization Building . . . . .	1,500 62		“ Salaries of Secretaries, Printing Report and Tracts, Stationery, Postages, &c. . . . .	6,857 19
“ Subscriptions for “The African Repository” . . . . .	333 65		“ Salaries and Travelling expenses of Agents, expenses of State Societies and Litigated Will Cases, &c. . . . .	8,864 27
“ Earnings of ship Golconda . . . . .	1,315 12		“ Liberia College . . . . .	75 00
“ For Education in Liberia . . . . .	2,900 25		Disbursements . . . . .	39,966 05
“ Sundries . . . . .	267 95		Balance in Treasury, January 1, 1871 . . . . .	695 83
Receipts . . . . .	39,613 87		Total . . . . .	\$40,661 28
Balance on hand January 1, 1870 . . . . .	1,048 01			
Total . . . . .	\$40,661 88			

The undersigned having examined the account of the Treasurer of the American Colonization Society for the year 1870, and compared the vouchers with the books, find it correct.

WASHINGTON, D. C., January 17, 1871.

ALMON MERWIN, }  
WM. H. STEELE, } Committee.

**ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.**

WASHINGTON, D. C., *January 17, 1871.*

The Annual Meeting of the American Colonization Society was held this evening at half-past seven o'clock, in the First Presbyterian Church, Four-and-a-Half street, the President, Hon. John H. B. Latrobe, in the chair.

The Divine blessing was invoked by the Rev. J. P. Newman, D. D., Chaplain of the Senate of the United States.

An introductory address was made by the President of the Society, and the Corresponding Secretary read extracts from the Fifty-fourth Annual Report of the Society.

Addresses were delivered by the Rev. Benjamin I. Haight, D. D., of Trinity Church, New York, Rev. Elijah R. Craven, D. D., pastor of the Third Presbyterian Church of Newark, N. J., and the Rev. John Maclean, D. D., Ex-President of Princeton College, N. J.

The benediction was pronounced by the Rev. Dr. Maclean, of Princeton, N. J., and the Society adjourned to meet to-morrow at 12 o'clock M. in their rooms in the Colonization Building.

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**COLONIZATION BUILDING,**

WASHINGTON, D. C., *January 18, 1871.*

The American Colonization Society met this day at 12 o'clock M., pursuant to adjournment, and Rev. John Maclean, D. D., of New Jersey, the Senior Vice President in attendance, was called upon to preside.

The minutes of the last meeting, January 18, 19, and 20, 1870, and of the meeting held last evening, were read and approved.

On motion of Rev. Mr. Appleton, it was

*Resolved*, That the thanks of this Society be most cordially tendered to the Hon. John H. B. Latrobe, and the Rev. Drs. Haight, Craven, and Maclean, for their able and eloquent addresses delivered last evening at the Anniversary of the American Colonization Society, and that they be requested to furnish copies for publication.

*Resolved*, That the thanks of the Society be given to the Pastor, Session, and Trustees of the First Presbyterian Church, for the kindness shown in opening their spacious edifice last evening for the anniversary services of the Society,

Rev. Benjamin I. Haight, D. D., Hon. John B. Kerr, and Prof. Joseph Henry were appointed a Committee to nominate the President and Vice Presidents of the Society for the ensuing year. The Committee, through the Rev. Dr. Haight, chairman, made a report recommending the re-election of the present officers, and nominating Daniel Huey, Esq., of Illinois, and Hon. Dudley S. Gregory, of New Jersey, as additional Vice Presidents, viz:

**President.**

1853. HON. JOHN H. B. LATROBE.

**Vice Presidents.**

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|--|--|
| 1833. Moses Allen, Esq., New York.           | 1854. Rev. Levi Scott, D. D., Delaware.      |
| 1835. Rev. James O. Andrew, D. D., Ala.      | 1854. Rev. Ralph R. Gurley, D. C.            |
| 1838. Hon. Henry A. Foster, New York.        | 1854. Rev. Rob't Paine, D. D., Mississippi.  |
| 1838. Robert Campbell, Esq., Georgia.        | 1854. Rev. Rob't J. Breckinridge, D. D., Ky. |
| 1838. Hon. Peter D. Vroom, New Jersey.       | 1854. Rev. Thomas A. Morris, D. D., Ohio.    |
| 1838. Hon. James Garland, Virginia.          | 1854. Rev. Edward R. Ames, D. D., Md.        |
| 1840. Hon. Willard Hall, Delaware.           | 1854. Rev. James S. C. Finley, Illinois.     |
| 1840. Gerard Ralston, Esq., England.         | 1854. Hon. John F. Darby, Missouri.          |
| 1841. Thomas R. Hazard, Esq., R. I.          | 1854. Rev. Nathan L. Rice, D. D., Missouri.  |
| 1843. Hon. Lucius Q. C. Elmer, N. J.         | 1854. Hon. Joseph B. Crockett, California.   |
| 1845. Rt. Rev. Chas. P. McIlvaine, D. D., O. | 1857. Richard Hoff, Esq., Georgia.           |
| 1845. Hon. Joseph R. Underwood, Ky.          | 1859. Hon. Henry M. Schieffelin, N. Y.       |
| 1848. Rev. Thomas C. Upham, D. D., Me.       | 1861. Rev. John Maclean, D. D., LL.D., N. J. |
| 1848. Hon. Thomas W. Williams, Conn.         | 1861. Hon. Ichabod Goodwin, N. H.            |
| 1849. Rev. John Early, D. D., Virginia.      | 1861. Hon. William E. Dodge, New York.       |
| 1849. Rev. Lovick Pierce, D. D., Georgia.    | 1862. Robert H. Ives, Esq., Rhode Island.    |
| 1850. John Bell, M. D., Pennsylvania.        | 1862. Rev. Thomas DeWitt, D. D., N. Y.       |
| 1851. Rev. Robert Ryland, D. D., Ky.         | 1866. Hon. James R. Doolittle, Illinois.     |
| 1851. Hon. Frederick P. Stanton, D. C.       | 1867. Samuel A. Crozer, Esq., Pennsylvania.  |
| 1853. Hon. Horatio Seymour, New York.        | 1869. Hon. William C. Alexander, N. J.       |
| 1853. Hon. George F. Fort, New Jersey.       | 1869. Hon. Fred. T. Frelinghuysen, N. J.     |
| 1853. Hon. Ralph I. Ingersoll, Conn.         | 1869. Rev. S. Irenæus Prime, D. D., N. Y.    |
| 1853. Rev. Howard Malcom, D. D., Penn.       | 1869. Rev. Benj. I. Haight, D. D., N. Y.     |
| 1853. Rev. John P. Durbin, D. D., N. Y.      | 1869. James B. Hosmer, Esq., Conn.           |
| 1853. Edward McGehee, Esq., Mississippi.     | 1870. Robert Arthington, Esq., England.      |
| 1854. Rev. Osmon C. Baker, D. D., N. H.      | 1871. Daniel Huey, Esq., Illinois.           |
| 1854. Rev. Edmund S. Janes, D. D., N. Y.     | 1871. Hon. Dudley S. Gregory, N. J.          |
| 1854. Rev. Matthew Simpson, D. D., Penn.     |  |

The figures before each name indicate the year of first election.

On motion it was

*Resolved*, That the report be accepted and approved, and that the Society elect the persons nominated by the Committee.

On motion of Rev. Dr. Haight, it was

*Resolved*, That the Annual Report of the Society be referred to the Board of Directors for publication.

On motion it was

*Resolved*, That the Society do now adjourn to meet on the third Tuesday in January, 1872, at 7½ o'clock P. M., at such place as the Executive Committee shall designate.

Attest:

WM. COPPINGER, *Secretary*.

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**THE FIFTY-FOURTH ANNIVERSARY.**

The Fifty-fourth anniversary of the American Colonization Society, which was celebrated in the First Presbyterian Church, Washington, D. C., on Tuesday evening, January 17, was one of much interest.

Prayer was offered by the Rev. Dr. Newman, Chaplain of the Senate of the United States, and after a brief introductory address by Hon. John H. B. Latrobe, President of the Society, the Annual Report was presented and extracts read by the Corresponding Secretary.

REV. BENJAMIN I. HAIGHT, D. D., of Trinity Church, New York, addressed the meeting, expressing his satisfaction at being present to say a word in behalf of the Colonization Society, and of the great work set apart for it to accomplish. The Society has a history of which it may be proud, for it has passed through disappointment, trial, and embarrassments for more than fifty years, and has always had among its officers, friends, and supporters some of the noblest spirits in this land. The longer the speaker had been connected with the Society, the stronger and deeper had become his sense of the magnitude and glory of the work God had placed before it to do.

He said that the great controlling object of the good men who had conceived the idea of carrying civilization to Africa, had been love of their fellow-men, and the more we studied and examined the principles and feelings out of which the Society grew, the more we could see that they who were its friends and supporters throughout its continuance had for their motives the highest order of Christian benevolence. He referred to the events that had transpired in connection with the efforts of African Colonization, by which it was shown that Providence had watched over Liberia and preserved it from decay for the regeneration of the people of Africa from superstition

and ignorance, and their ultimate civilization and conversion to true Christianity.

He thought enough had been shown in connection with the history of Liberia to prove that the negro is capable of self-government, and that the Republic of Liberia is a self-reliant and Christian community, standing self-governed and self-protected, and having done what all other nations and Powers had failed to do—namely, put a stop to the slave-trade on more than a thousand miles of the coast of Africa. He referred to the effect the liberation of four millions of Christianized Africans would have on the growth and prosperity of Liberia in establishing a Christian Government on the African shore.

THE REV. ELIJAH R. CRAVEN, D. D., pastor of the Third Presbyterian Church of Newark, N. J., followed in an address, designed to show by what mysterious processes God works in the formation of nations, and illustrative of the manner in which, through discipline and trial, the small colony becomes welded together in unity of purpose, and is prepared for the great duties of the future empire. He referred to Africa, to its richness in all that helps to make a country fruitful and productive, and to the peculiar adaptability of climate to the African race, and to them alone. He spoke of the manner in which the African had been torn from his home, brought to this country, Christianized, and then set free; and said there seemed to be a Providence in this, that this people, so disciplined by oppression, had been prepared to carry intelligence-government, civilization, and Christianity to their brethren in Africa; that the children of those who suffered should be the teachers of their benighted brethren, and bring to them the benefits of good government and the light of Christianity. He believed that thus God was fulfilling His promise to Ethiopia, and that she would in process of time be brought in among the nations. He believed that many Africans in this country would, under the Providence of God, see it evident that Africa is their home. That this race, so strangely transplanted to this land, will yet return to the land of their fathers, and will go forth to them to proclaim the riches of the Gospel.

THE REV. JOHN MACLEAN, D. D., ex-President of Princeton College, New Jersey, then addressed the Society. He said

that as a preliminary to what he should submit for consideration, he would make two or three propositions: First, that it is our duty to do all in our power to elevate our fellow-men of every language, color, and clime; second, that this responsibility rests, in a measure, upon *every one* who can contribute in the least degree to this result, of whatever caste or complexion he himself may be; third, that from his superior knowledge of his true relations to God and to man, the professed follower of Christ is under special obligations to seek the highest welfare of the whole human family. If it could be shown that the patrons of this Society can do more for the highest welfare of the human race by disbanding and engaging in some other enterprise, then let it die, and, for the good it has accomplished, give it an honorable burial. But if, on the other hand, it can be shown that the faithful prosecution of its aims will interfere with no other benevolent enterprise, while it will be followed by untold blessings to those whose good more especially the Society has ever sought to promote, then it is wrong to frown upon this work, or to attempt to interfere with it, and it is incumbent upon all Christian men and women to give their countenance to the aims and efforts of the American Colonization Society, if, in the Providence of God, it be in their power to do so.

The speaker held that this Society does not interfere with the prosecution of any other benevolent enterprise in behalf of the colored race in this country; that it is a reliable auxiliary to the other Christian and benevolent associations; and that its powers for good will be just in proportion to its success in the prosecution of its philanthropic work; and that the work of the Colonization Society is one in which all classes of people in our land ought to take a lively interest. The speaker went on to illustrate the above proposition in a very interesting and instructive manner, and at some length.

Among other things he held that there is no antagonism in the respective aims of the American Colonization Society and of those philanthropists who would have the entire body of the people of color in the United States to abide here in the land of their birth; that it is only as to the best mode of attaining the



end that they differ. At the very best it is only a very small fraction of the entire number that the Colonization Society, with its limited resources, could send to the African Republic; but if a thousand a year could be sent out there that addition to the emigrant population now in Liberia would be of the highest importance to the full development of the resources of that land and to the strengthening of its government. Seeing that the whites in this country cannot live and labor in that tropical yet fruitful region, and that our colored people can do so and thrive, was it asking too much of the colored race here to furnish from their millions a few thousand persons to add to the strength and usefulness of a Republic which may prove to be the highest glory of their race—in the estimation of all enlightened nations of the earth? Should any one ask what are the facilities afforded by Liberia for aggressive movements on the part of Christian men and Christian societies, he answered—

First. That there is in Liberia a Christian commonwealth which officially and openly acknowledges its obligations to labor for the Christianizing of the native tribes. Second. That Liberia has numerous Christian churches of different evangelical denominations. She has also her common and high schools, and a College under the direction and instruction of Christian men and able teachers. There is a huge foundation for the upbuilding of her people in Christian knowledge and useful learning. The greater the success of the Society in its philanthropic efforts, the greater will be the power of Liberia for good to all the native tribes within the sphere of her influence.

The speaker would solemnly call on the colored people of this country, as a solemn duty they owe their race, to make some sacrifices to the end of carrying civilization and religion to the land of their African brethren. He thought they were specially called to this great work, and ought to be alive to its vast importance upon the worldly and spiritual welfare of the hosts of tribes of that continent.

The exercises were concluded by the benediction, which was pronounced by ex-President Maclean.

**VERMONT COLONIZATION SOCIETY.\***

We have come from our homes to-night to mark the progress of one of the most important enterprises of the age; an enterprise which encircles within its wide and benevolent embrace a nation of recent slaves, a continent of heathen, and the future peace of our own country.

We aim at nothing less than the establishment of a Christian nationality of the Negro race in Africa, which shall, ere long, accomplish for that continent all that New England has accomplished for North America. Engaged in this work of elevating a race from a state of servitude to the condition of intelligent freemen, under a government of their own choice and management, it is well to look around us and see how far the spirit of the age is in sympathy with us and auxiliary to our work. In this survey, we see that the world is moving with us. This is hopeful.

The half century just past, has been distinguished by many useful discoveries and inventions, by the progress of science and useful arts; but in no way has it been more distinguished than by the waking up of the *mind and conscience and sympathies* of nations in behalf of the servile races. Look at the facts. The last seven years have witnessed the emancipation of 45,000,000 of serfs in Russia. In the same time, we have the liberation of 4,000,000 of slaves in the United States, and several thousands in the Danish West India Islands. Here is a glorious and rapid work, restoring more than fifty millions of men to freedom and removing a great stain from two of the largest empires of the world. This is much, but it is not all. This new sentiment and sympathy in behalf of the oppressed—the growth mainly of the last half century—is spreading and gaining power daily. The telegraph has lately announced that the last formidable stronghold of slavery on this continent has yielded to this new public sentiment; that Brazil has given the death-blow to the system of slavery in that country; that henceforth every child born in the empire is free, and that, in twenty years, the chains will fall from the limbs of her last surviving slave. By this decree, three millions more of the African race are raised from the dust to freedom and a true manhood.

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\*Extract from its 51st Annual Report. Rev. J. K. Converse, Secretary.

The little that remains to be done for universal liberty cannot long remain undone. This miserable relic of barbarism lingers now only in a few islands belonging to the Spanish Crown; and he who, in the face of this new public sentiment, hopes to retain the right of buying and selling his fellow-men, will find himself resisted by a foe that he cannot successfully meet. These movements have shamed Spain into an effort for abolishing slavery in all her possessions, so that, in a few brief years, the last remnant of African slavery will disappear.

We see in these facts that the spirit of liberty is moving on. The slave-trade on the West African Coast is abolished from the Straits of Gibraltar to the Cape of Good Hope, and on the East Coast it is carried on, to some small extent only, by Arabs and Moors.

The destruction of this traffic in negroes has been effected mainly by the planting of American, English, and Dutch colonies. This new growth of sympathy for the servile races is everywhere turning to the work of educating them and developing in them a higher type of manhood.

The effect of education will be to make our freedmen more sensitive to *caste*, and more sensible of the disadvantages of living under the shadow of a far more numerous and better-educated race. Education will awaken in them the desire to share the honors and responsibilities of a country and government of their own. Thus, these and other causes now operating, will ere long lead the freedmen of America to go to Liberia, as the Germans and the Irish are now coming to this land.

We thank God for all that is being done to elevate the blacks in this land; and if they choose to remain here, they have as good a right to a home in America as any of us.

But moral causes operate as surely as physical causes. Two powerful causes always lead to emigration, viz: "*The repulsions of the old home, and the attractions of the new.*" These causes, in connection with the religious or missionary motive, brought the Pilgrims to Plymouth. And the many repulsions of the old home, at the new, connected with the mis-  
 y      e      n  
 This is as sure as the re-

In this review of the half century since our organization, we have noticed those changes in the sentiments and sympathies of the people toward the black race, which favor our work and make it hopeful.

We turn now to consider what has actually been done. The hardest and darkest time in such a work is always the beginning.

A territory two-thirds as large as the six New England States has been purchased and honorably paid for. We see there a well-regulated Republic, with a Constitution like our own, whose officers are all colored men. We see there some twenty thousand Americo-Liberians, of which 5,700 were taken from slave ships and carried there. Many of these re-captives and the natives have been educated in the Liberian schools, are now civilized, assimilated to Christian habits, and are received as citizens into the bosom of the State. We see some six hundred thousand of the native population within that Republic, obedient to its laws, many of them speaking the English language, and having already a civilization of a higher order than that of the masses of ancient Greece and Rome; for it is a civilization that is, to some degree, formed and moulded by Christianity. We see the slave-trade abolished on that coast. We see a College there with an able faculty of liberally-educated colored men, and some forty students in the collegiate and preparatory departments; two or three academies, and our New-England system of schools introduced. The steam engine is there; the sugar mill, the sewing machine. These are all of them *missionaries*. The printing press is there. Two newspapers are conducted with much ability. In their various articles, editorials, and communications, &c., we see the marks of a prosperous and thriving people.

But more and better than all, we see in Liberia FIFTY CHURCHES, with several thousand communicants, a portion of which are from the native population.

We are doing, then, the missionary work as fast and as effectually as it is done by any ecclesiastical organization in the world. *Why, then, should not this cause have as high a place in the sympathies, prayers, and contributions of Christians, as any foreign Missionary Board? Africa is to be converted. This*

is made certain by the word of God. It seems equally sure from the Providence of God that the work cannot be done by white missionaries. It must be done by Africa's own returning children. They are suited to the climate—are of the same race and sympathies with those whom they go to teach. Many hundreds of colored pastors and Christians have offered themselves to go and do this work. *Shall they not be aided to go?*

We owe a greater debt to the heathen of Africa than to any other people—a debt that no arithmetic can compute, for we have inflicted on the African unutterable wrongs, but God has opened a way in which we may make some restitution for these wrongs, by planting Christian churches there. And this is what the Colonization Society is doing yearly. Take an example: In one of her voyages the Golconda, (in addition to some seventy communicants in other churches,) carried out one Baptist church from Macon, Ga., consisting of a colored pastor, two deacons, and forty members. That church settles in one of the native villages; every member of it is practically a missionary, a living illustration of the benefits and blessings of a Christian civilization. Here is organized Christianity placed upon the field of effort, doing its work much faster than by the common method of sending one or two missionaries and their wives, who go to a people of a different race and different language, and who must labor years before they have converts enough to form a church. But the Society sends in every voyage fifty, seventy, or a hundred Christian men and women, ready to do the true work of a church.

The scheme of African Colonization, by God's blessing, has proved a triumphant success. The whole cost of this fifty years' work, for the purchase of territory and the passage of emigrants, has been less than the average *daily cost* of our war during the last half year of its continuance—less than the cost of taking our recent census. *When or where* has so much ever been done in the interest of Christian civilization at so little cost?

It seemed fitting, as we are entering on our second half century's labor, to take this view of our work. In the results before us, the American Colonization Society has a noble record.

It has done much to aid emancipation—more than all other

agencies, down to 1860. Of the 13,136 emigrants sent to Liberia before the Act of Emancipation, more than one-half were freed for the purpose of going to Liberia, and aided to go there.

It has done a great work, as the chief agent in breaking up the slave-trade in West Africa.

It has demonstrated the capacity of the African race for self-government—has placed them before the world as a nationality, under a republican government, and so has secured to that race a degree of consideration and respect it never had before.

Under God's blessing, it has done more in fifty years in spreading the Gospel in West Africa than was done in the previous one hundred years, at the cost of the lives of scores of white missionaries.

Truly, then, may we thank God and take courage, assured that our labor shall not be in vain.

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#### NEW HAMPSHIRE COLONIZATION SOCIETY.

The annual meeting of this Society was held in the Hall of the House of Representatives, in Concord, on the 9th of June last. An able and instructive address was delivered by Gen. J. W. Phelps, of Brattleboro, Vt. It was replete with facts and arguments that ought to secure the sympathies and liberal aid of the Christian philanthropist. The speaker urged forcibly the duty of our Government to extend its fostering care to the young Republic, by establishing a line of mail steamers to carry the mails to the Americo-Liberians. By such action our Government would secure a large interest in the growing commerce of Liberia.

The officers elected for the present year were the following:

*President.*—Rev. Daniel P. Noyes, D. D.

*Vice Presidents.*—Hon. William Haile, Rev. John K. Young, Hon. Jeremiah French, Maj. C. C. Hutchins, Isaac Spaulding, Esq., Hon. Onslow Stearns, George A. Pillsbury, Esq., Rev. J. D. Ayres.

*Secretary.*—Rev. B. P. Stone, D. D.

*Treasurer.*—Hon. L. D. Stevens.

J. K. C.

## SECOND PUBLIC MEETING IN N. Y.

NEW YORK, *January 10, 1871.*

The second of a series of meetings in the interest of the cause of African Colonization was held in the Rutgers Presbyterian Church of this city, on Sunday evening, the 8th instant. The Rev. Dr. ORCUTT, Secretary of the American Colonization Society, presided.

The Rev. Dr. SAMSON, President of Columbian College, of Washington, D. C., was the first speaker. There was an instinctive feeling, he said, that when we met on the Sabbath, in a Christian church, the only topics appropriate to the occasion, the place, and the day, were such as related to the advancement of Christ's kingdom in the earth. Yet the gospel proposed the temporal welfare of mankind as truly as it did their spiritual well-being. Philanthropic efforts were the natural outgrowth of Christianity. Such efforts, however, could only be successful when based upon the idea of accomplishing the work to be done in the Saviour's own method. All the nations of the earth, we were assured, were to be brought under the Christianizing and civilizing influences of the gospel; and in the work of evangelization, the continent of Africa was not to be despised or neglected. In the Psalms we read the promise that "Ethiopia shall soon stretch out her hands unto God." The word "soon" could not be explained away. In David's mind it was near in time, that Ethiopia should accept the teachings of the Gospel. Africa was among the earliest of the nations of the earth to be reached by the power of true religion; and the Ethiopic version of the New Testament was one of the oldest and most valued. At the present day portions of Africa were most inviting fields for missionary efforts. The sad experience of the past, however, had shown that we could not rely on the white missionaries of our own land for extended labors in that torrid climate. Among the colored men of this country must we look for the missionaries who were yet to evangelize Africa. The history of the past showed that the most successful and satisfactory results had followed every effort at colonizing the blacks in their native land; and that from the small colonies established along the coast, a Christianizing influence had radiated through the

entire continent. Some fifteen thousand colored people had been sent from this country to Africa, and their salutary influence had already extended to at least six hundred thousand of the natives. The most successful in the past, and the most important and active agent in the present, in securing the elevation of the African race, was the American Colonization Society. Africa was becoming more and more important every year in the eyes of the mercantile world; and corrupt, mercenary people would sink the nation deeper and deeper in corruption unless elevated by Christian influences.

The Rev. Dr. HAIGHT spoke at some length of missionary efforts of the Episcopal Church in Africa, and of the great difficulties that had attended the labors of white missionaries because of the severity of the climate. Human nature would not submit to the sacrifice required. The Church could not afford it. It was only to the colored men and women of this country that Africa could look for teachers. The history of the colony and of the Christian Republic of Liberia was fraught with great interest, and that Republic might be made, in the Providence of God, a mighty agent in Christianizing the whole continent. Just in proportion as that Republic was used by the people of England and America for the extension of civilization and Christianity, would be the progress of Christianity throughout the nation. If not so used, it will be a barrier in the way of the introduction of a knowledge of Christ. The recent war and the emancipation of the slaves had developed in the midst of us thousands who were peculiarly adapted, and who were rapidly becoming in every respect qualified, to be missionaries in the land whence their fathers came. Very many were eager, and only awaiting the opportunity to go to Liberia. If the Christian Church desired that the great purposes of God in regard to Africa should be speedily carried out, it could be done in no more effectual way than by giving to this Association its sympathy and aid.

The Rev. Dr. ORCUTT said that the idea of sending the colored people from this country to Africa was no new thing. It was suggested to the mind of Rev. Dr. Hopkins, of Newport, Rhode Island, one hundred years ago. The thought was then developed in the organization of what was called



"The African Missionary Society." That was the organization of the first foreign missionary society in America. The Rev. Dr. Stiles, afterwards the President of Yale College, was associated with Dr. Hopkins in the matter. By this Society a few colored missionaries were educated to go to Africa; but the revolutionary war interrupted its operations. In 1787 Dr. William Thornton, of Virginia, published an address to the colored people of Rhode Island and Massachusetts, inviting them to go with him to Africa, and aid in establishing a Christian colony there; but the scheme failed for want of funds. Paul Cuffee, a colored man, and a Quaker, of Massachusetts, in 1811, visited the English colony which had been established on the West Coast of Africa, and on his return to this country, offered any of his race in New England, who desired to go, a free passage in his own ship; and in 1815 about forty went out with him. All this was before the organization of the American Colonization Society. The prominent idea and motive in these first attempts, as well as in the organization of the Colonization Society, was the redemption of Africa. In 1822 a colored church was sent out from Richmond, Virginia. Two ordained ministers were among the members. In 1826 another colored church, organized in the Park-street church, Boston, was sent to Africa; and in 1866 still another colored church was sent from Macon, Georgia. Every attempt at colonizing Africa with colored persons, and every missionary effort connected with the colonies, had been signally successful. God's purpose manifestly was, the redemption of Africa by Africa's children. The average life of white men in Africa was but about three years and a half. Many of the colored people were anxious to go, and, as already eloquently said, we must look to such, mainly, for successful missionary efforts. Some twenty-six hundred have been sent since the termination of the war. Over two hundred and twenty names were received last week, and the Society was anxious to afford them the means of going.

E. T. D.

#### ACTIVITY OF THE AMERICAN COLONIZATION SOCIETY.

To the Editor of the Tribune:

SIR: To day, the public are told that emigration to Liberia is nearly or quite "suspended" for the want of emigrants; and

to-morrow, with as much truth, that the American Colonization Society sends "shiploads" of worthless negroes to that country. It is no part of the object of the writer to attempt to show the *consistency* of these two statements, but simply to present the truth in the case. So far from emigration having ceased, the Society has colonized over 2,500 since the close of the war, while the applicants for passage have greatly exceeded that number. Hundreds are now hoping for an opportunity to embark next spring; over two hundred names were received last week. As to the quality of the emigrants sent, they are represented, by persons well qualified to judge, as belonging to the better class of the colored people. Gen. Howard testified to this effect in strong terms. But suppose they were not all that could be desired; still the fact must be admitted, that the Republic of Liberia, with its numerous churches, and schools, and College, and growing commerce, is the result of colonizing just that class of people. Besides, it has often happened, that the less promising have proved to be the most useful and successful emigrants. Some, from whom much was expected, have accomplished very little; while others, from whom little was expected, have accomplished much. So it has been, and so it will doubtless continue to be, both with the blacks in that country and the whites in this. The American Colonization Society sees no reason for discontinuing or relaxing its efforts, but good and sufficient reasons for the vigorous prosecution of its work.

JOHN ORCUTT,

*Secretary Am. Colo. Soc.*

NEW YORK, Jan. 8, 1871.

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#### OUR WORK.

The thoughtful reader of the present number of the *AFRICAN REPOSITORY* will find the philanthropic and Christian objects and importance of the work of the American Colonization Society, as it regards the colored people in this country and in Africa, set forth with such force as ought to command the confidence of the entire body of good men in all the States. During the first two weeks of the present year, some five hundred of the people of color have made application for a passage to Liberia, animated with the desire to secure the inducements of a genial climate, a fertile soil, an established government,

and a full enjoyment of social, civil, and religious privileges, and with the prayer and hope that they may do something for Christ on that continent, not only among themselves, but among the aborigines. The African Republic needs these voluntary applicants, and the American Colonization Society is in want of funds to send them. The work can be carried forward only to the extent of the means placed in its treasury.

### Receipts of the American Colonization Society,

From the 25th of December, 1870, to the 20th of January, 1871.

<b>MAINE.</b>		
Hallowell—Thank offering from a friend.....	100 00	
<b>VERMONT.</b>		
By Rev. J. K. Converse, (\$139.42.)		
Thetford—Mrs. Sallie Child, to constitute Miss LUCY A. CHILD a Life Member.....	50 00	
West Rutland—Collection in Congregational Church.....	30 42	
East Hurford—J. W. French, \$10; Dr. Benj. F. Eaton, Dr. Charles H. Tenney, Dea. C. B. Stone, A. P. Howe, C. S. Hamilton, Miss Tilden, each \$1.....	16 00	
Montpelier—Hon. Asahel Peck, James Mills, balance to constitute himself a Life Member, each \$10; Hon. Daniel Baldwin, Hon. E. P. Walton, Samuel Wells, George W. Scott, each \$5; J. C. Thurston, \$2; C. Dewey, \$1.....	48 00	
	139 42	
<b>CONNECTICUT.</b>		
Middletown—Mrs. Sarah L. Whittelsey.....	5 00	
<b>NEW YORK.</b>		
Kingston—Caroline A. Askam's Infant S. S. Class of First Reformed Church of the Comforter, in part to constitute the Pastor, Rev. Wm. A. Shaw, a Life Member.....	5 00	
By Rev. Dr. Orcutt, (\$323.70.)		
New York City—Henry Young, H. K. Corning, each \$100; Jas. Brown, Guy Richards, each \$50; Cash, \$23.70.....	323 70	
	328 70	
<b>NEW JERSEY.</b>		
By Rev. Dr. Orcutt, (\$141.00.)		
Newark—Isaac A. Ailing, \$50; Horace Ailing, \$25; Hon. F. T. Frelinghuysen, Courtland Parker, each \$20; H. M. Baldwin, \$15; Mrs. John Sedgwick, \$10; Cash, \$1.....	141 00	
<b>PENNSYLVANIA.</b>		
Philadelphia—Pennsylvania Colonization Society, by Rev. S. Malcom, Cor. Sec.		
and Ass't Treasurer, toward the passage and acclimation of the emigrants by ship Golconda, November, 1870, for Brewerville, Liberia, \$27.00; Cash, \$25; F. G. Schultz, Esq., \$10.....	2,755 00	
<b>DISTRICT OF COLUMBIA.</b>		
Washington—Miscellaneous.....	321 50	
<b>FOR REPOSITORY.</b>		
<b>NEW HAMPSHIRE—Gilmantown</b>		
—Rev. Joseph Blake, to January 1, 1871, \$5; new subscribers for 1871 by Rev. J. K. Converse, \$3.....	8 00	
<b>VERMONT—Woodstock—Lyndon</b>		
A. Marsh, to January 1, 1872, \$2; Whiting—Barlow L. Howe, to April 1, 1872, \$1.25; <i>Johnsbury Centre</i> —Elkanah Cobb, to January 1, 1872, \$1; new subscribers for 1871 by Rev. J. K. Converse, \$19.....	23 25	
<b>CONNECTICUT—South Windsor—</b>		
S. T. Wolcott, to January 1, 1872, \$2; <i>Middletown</i> —Mrs. Sarah L. Whittelsey, to January 1, 1872, \$2.....	4 00	
<b>NEW YORK—New York City—S. T. Williams, to September 1, 1872, by Rev. Dr. Orcutt.....</b>		2 00
<b>NEW JERSEY—Elizabeth—Mrs. Laura Crittenton, to January 1, 1872.....</b>		1 00
<b>PENNSYLVANIA—Philadelphia—</b>		
Mrs. Mary R. Tate, to May 1, 1872, by Robert B. Davidson, Esq.....	1 00	
<b>MARYLAND—Tineytown—Miss M. Birnie, to January 1, 1872..</b>		1 00
<b>NORTH CAROLINA—Windsor—</b>		
Peter Mountain, to January 1, 1872.....	1 00	
<b>OHIO—Madison—Mrs. A. Merriman, to January 1, 1871.....</b>		2 00
<b>INDIANA—Bloomington—Rev. Dr. E. Ballentine, to January 1, 1872, \$1; Logansport—Rev. David Morrow, to January 1, 1872, \$1.....</b>		2 00
Repository.....	45 25	
Donations.....	3,419 13	
Miscellaneous.....	321 50	
<b>Total.....</b>	<b>\$3,815 87</b>	

T H E

# African Repository.

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Vol. XLVII.]

WASHINGTON, MARCH, 1871.

[No. 3.]

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## ASPECTS OF THE CAUSE.

In the Providence of God the demands upon the American Colonization Society have entirely outgrown former efforts and income. Attention is earnestly invited to the following facts, particularly in their bearing upon the redemption of Africa, and the elevation of such of our colored people as desire to go to Liberia:

### I. THE DESIRE TO GO TO LIBERIA.

Very large numbers of the colored people, being Divinely moved, as we believe, are earnestly applying for passage to Liberia. The Society has sent since emancipation some twenty-six hundred, and not one-half the applicants. In January just passed, in three days, three distinct lists of applicants for passage to Liberia, including over five hundred persons, were added to former applicants whom we were unable to send. Besides, we have ample evidence that the desire to go to Liberia is becoming a controlling passion with thousands of our colored people, as a means of usefulness to their race and the improvement of their own condition. We interpret this movement, as we think you will on reflection, as meaning the rapid colonization and redemption of Africa by means of our colored people.

### II. THE CHARACTER OF THOSE DESIRING TO GO.

It is highly adapted to the end had in view. Besides their often demonstrated adaptedness to the climate, so deadly to white missionaries, large numbers of them are Christians, distinguished for the piety which characterizes such large numbers of the colored people South. Of those sent in November last, sixty-three had "witnessed a good profession;" forty-four of those sent in the next preceding expedition were also professing Christians. A similar proportion of all those sent since the war were members of Christian churches. Here is a number of Christian people transferred to a heathen continent, unparalleled in the history of missions, in the same period of time. And one of the most competent witnesses living testifies: "From my experience and observation in Africa, since 1851, the most successful civilizers and evangelizers of the heathen around and among us are the Christian emigrant families." "Christian emigrants, permanently located, can best evangelize the continent of Africa."

**III. RECENT REVIVALS OF RELIGION IN LIBERIA AND THE REGIONS BEYOND.**

These revivals constitute an interesting series of facts, and are harmonious with the general progress of the cause.\* It seems as if God was specially honoring our efforts. Here is the kind of news coming to us from Liberia:

"A Young Men's Christian Association, and the Ministerial Prayer Association, lately organized at Monrovia, promise to be of much benefit in promoting the religious interests of the Republic. The reviving and converting influences of the Holy Spirit have been largely felt in all the churches in most of the settlements. A letter from Monrovia, November 3d, conveys the information that not less than one hundred and thirty persons have been converted. 'The Methodist Episcopal church for two weeks was thronged from daylight to late at night, services of various kinds being kept up continually. Scarcely a family has been passed by without some drops from the heavenly shower. Episcopalians, Baptists, Presbyterians, and Methodists were seen in each others' places of worship, laying aside all minor considerations for the time being, and praying, exhorting, singing, preaching, encouraging mourners, and thus making common cause with each other. The work is still progressing.' Several young men are looking forward to the Gospel ministry, and lately two have been taken under the care of the Presbytery of Western Africa, having this object in view."

This work has not been confined to the emigrant population, but has extended to the natives, who seem readily influenced by Christian precept and example. Distant kings have sent for Missionary teachers.

**IV. THE AID OF OUR WORK TO PURELY MISSIONARY ORGANIZATIONS.**

As these have aided our work, so ours has aided theirs. The value of Liberia as a great and effectual aid to Missions has been acknowledged by the Methodist Episcopal, Presbyterian, Episcopal, and Lutheran Boards of Missions. The Baptist Missionary Union has resumed operations in Liberia. The American Board of Commissioners were contemplating Missions in Liberia, when, by the recent Presbyterian union, Western Africa was transferred to the Presbyterian Board already at work there. The value of a Christian nation in Africa, with numerous Churches and Schools, and a College, with a Government so advanced as to be acknowledged by all the leading Powers of the earth, inviting and aiding missionary institutions, cannot be exaggerated.

**ADDRESS OF REV. ELIJAH R. CRAVEN, D. D.\***

PASTOR OF THIRD PRESBYTERIAN CHURCH, NEWARK, N. J.

It is with a strange pleasure, Mr. PRESIDENT, that in this my birth-place and early home, where I first learned to love the Colonization Society, I find myself privileged to advocate its interests. Like the features of my mother's face, this enter-

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\* Delivered at the Fifty-Fourth Anniversary of the American Colonization Society, at Washington, D. C., January 17, 1871.

prise is interwoven with the texture of my earliest memories. Amongst my first recollections is one of the tears I shed at learning that two of my dearest playmates had gone to Liberia. From that day I have loved the land which had become their home, and the people of whom they had become a part. That love has grown with my growth and strengthened with my strength—ever increasing as I learned more and more of the nature, the aim, and the results of Colonization.

I have passed through three mental phases in reference to this whole subject. The *first* was in the days of youth and early manhood, when Colonization was invested with a halo of romance. I anticipated *immediate* and manifestly glorious results. I expected that *immediately* Liberia would become the seat of a great nation, where science, art, commerce, and agriculture should *at once* flourish; that thither American negroes would *at once* flock, as doves to their windows, thus delivering America from the curse of slavery; and that thence streams of blessing would *at once* go forth, Christianizing and civilizing the entire continent of Africa. I had not then, Sir, learned to hope and patiently wait—to hope and patiently labor for an earthly future, to be postponed, perchance, beyond the narrow span of my earthly life.

The days of imagination passed away, and those of skepticism began. Manifestly the colony was not all that fancy painted it. Emancipation and a sea voyage did not convert those just delivered from slavery into cultured men and women. Disease and death were in Liberia—ignorance and poverty and want were there, and the hatred and murderous attack of neighboring barbarous tribes. At home the opposition of enemies increased; the Society failed to win the confidence of the great mass of the colored population; the love of many friends waxed cold; and, as the fathers died, their sons did not, in friendship, rise up in their stead. Over the whole enterprise there was the flavor of decay, and I *doubted*.

Reflection, however, soon wrought the conviction that my first idea as to a glorious future, save in the matter of *time*, was the correct one—that things were as they should be in order to that future—that the evident *decay* was but a necessary step in progress—that it was but another manifestation of the great law impliedly referred to by Jesus, when, in reference to His own death, He declared: "*Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit.*"

The law implied in that utterance is, *a new life is the result of death*; or, in other words, the decay of the mass enveloping a germ is in order to the development, the forth putting of that germ. Illustrations of this law we have on every hand—in

every decaying seed that sends forth a plant, in every broken ovum whence proceeds an animal. So has it been from the beginning. The forests of the old world were overthrown and submerged and buried, and in their graves partially disorganized, in order to the production of the coal which now lights and warms and gives power to the human family. To show the prevalence of this law in the development of all new life, not only physical, but moral, social, national, would be easy. This could be done, however, only in an extended discourse. Time forbids that it should be attempted in the few moments allotted to me for this address, save in reference to nations, and remarks on this point must be of the most general character.

What is a NATION? It is not, as many suppose, a mere complex of individuals. It is a complex of *related* individuals. It is an *organism*—a *body* having many *members*, pervaded by a common life. The individuals who compose it, whilst they may have great individual differences, have certain common characteristics—physical, mental, moral—common hopes and common aspirations. The French, the English, the American people, each is a nation—an organism—a unity. Cast a hundred thousand men, women, and children, not already bound together by national ties, as are our western pioneers, into such a valley as that of the Mississippi, and you have not a *nation*. The mass of individuals may, indeed, contain the germ of a nation, but they will no more be that organism whose germ they contain, than is the seed the plant that is to proceed from it—than is the ovum the living creature that is to come forth from the fractured shell. In order to the development of a nation, that human mass must be placed, by a designing, overruling Mind, under discipline—it must be placed under special discipline, in order to the production of some special form of life. In the struggle that ensues the weak will perish, and those also in whom there is no aptitude for membership in that which is to be produced; the survivors will not only be bound together by the experience of common suffering, but in them, also, latent or partially latent tendencies in the direction of the common life will be developed and educated; and in the end, with diminished numbers indeed, and with the marks of decay around, a nation will come forth, living and active, fitted to take into itself and assimilate the individuals who afterwards may be brought into connection with it.

It was thus that God dealt with Israel, amongst whom was developed and more strongly, perhaps, than amongst any other people, the feeling of nationality. He cast them into Egypt, where by the tyrannous heel of the Pharaohs and the taskmaster the life-blood was crushed out from multitudes, and the

survivors were trodden together into brotherhood. And still another process of decay was essential. The human mass, in whom community of feeling had been begotten by community of suffering, had been embruted by their discipline, and were unfitted to stand alone as a nation. They must be cast into the desert, where the barbarous crew that came out of the land of bondage should perish; and where their children—retaining all of nationality that had been gained by their fathers in Egypt, but desert born and bred, far from all oppression, reared under and supported by the hand of their God, miraculously stretched forth in their behalf—should be prepared not only for independent existence, but to become the progenitors of a people that, throughout the ages, should pour through the nations, distinct and separate, like the Gulf stream through the Ocean.

It could readily be shown, Sir, that all strong nationalities have thus been formed. Time forbids, however, that illustrations should be multiplied. Let one other suffice. We are all familiar with the early history of our own country. We remember how, of the one hundred that sailed in the Mayflower, fifty died during the first winter; and how, in consequence of the rigor of the climate, and exhausting toil and disease and the attacks of savage enemies, year after year a large portion of those who followed the first settlers perished. Concerning the first colony in Virginia it has been declared, that at the expiration of seventeen years, after the immigration of between nine and ten thousand persons, at an expense of one hundred and fifty thousand pounds sterling, but eighteen hundred remained. Thus was it, to a greater or less extent, with all the colonies. By fearful discipline, the weak and the inapt were winnowed out, and the survivors were not only bound together but had developed in them that spirit of independence, of dependence on self under God, of courage, of energy, of persistence, which has enabled this people to take possession of and subdue the land from the Atlantic to the Pacific. But the process was not yet complete. The separate colonies, as separate fibres, by the grinding, burning, in part *destroying* discipline of the Revolution, were pressed, twisted, welded together into one nation, having one experience, one all-pervading national life; they were transformed into one strong and vigorous *living organism*, fitted to receive into itself as food, and to assimilate the discordant elements that have been cast in upon it from foreign shores.

Is not this the process, as to its principles, that Jehovah has been repeating on the shores of Africa? Decay, it is true, has been there; but has there not a living nation arisen from the



bosom of decay? On this point it is not necessary to enlarge, as its truth has been already made manifest, both in the Report to which you have listened and in the eloquent address of the gentleman who preceded me.

That there is national life in Liberia, every observing mind must admit; but it is still feeble; the nation itself is small. Are things to continue as they are, or is the nation to become large, vigorous, controlling? The affirmative of this question has already been argued by the Rev. Dr. Haight. Will you listen to another argument in some respects similar, but proceeding from a different stand-point?

Africa is one of the three great southern continents, in many respects similar to its sisters, but in other and important respects diverse. Not only is it the largest and most luxuriant of the three, but it is peopled by a race, or complex of races, vigorous and fruitful, to whom the air, which to the rest of the world is poison, is balm. The European can live and propagate his race in Australia, and in South America, but not in Africa. The fearful climate has been throughout long ages and in successive generations exerting a selecting and formative influence upon those who have emigrated to the soil. It has destroyed those who had no aptitude for it; it has strengthened the peculiarities of those who were fitted to breathe it; and so, from the mass of humanity it has elicited and *e-ducated* for itself a people. The process of life springing out of decay has there gone on, on a most gigantic scale. This race has been redeemed by the blood of Jesus, and has been promised to Him as a portion of His inheritance. But how is it to be evangelized? How can they believe unless they hear? And how can they hear without a preacher? And how can they preach, when to breathe is death? You will admit that could some one of its nations become evangelized and civilized, from which missionaries might proceed, and which could extend a protecting hand over those who went forth from it, the work of further evangelization might be performed in the ordinary mode. But how is this *initial* work to be performed? Now, mark the Providence of God.

Almost coeval with the settlement of this country, He, in His infinite wisdom, permitted to begin one of the greatest atrocities of the ages—the sons and daughters of Africa were torn from their homes, and sold into a cruel bondage. The very woes of this transported, but still vigorous and increasing race, which, like the bush in the desert, has remained undestroyed in the midst of flame, should lead us to suspect that Jehovah designed to accomplish great things through its instrumentality. Here they become Christianized, and to a certain

degree enlightened. In process of time a portion of them are carried back to the land of their fathers, and are there developed into a Christian nation; and this movement is so timed that the development is completed just before the general emancipation of their brethren; and thus, at the moment it is needed, a secure home is offered to all who will enter it. Mark well the points of observation. The promise of Jehovah; the apparent impossibility of its fulfillment; the permitted wrong of the slave-trade; the evangelization of those enslaved; the return of a portion of them to their fatherland, and their development into a *nation*, the very instrument manifestly most effective for the fulfillment of the prophecy. Who can doubt that under the wise and gracious government of Him who knoweth the end from the beginning, and who causeth even the wrath of man to praise Him, the planting of the Republic of Liberia was designed as in order to that fulfillment? As little can I doubt it, Sir, as I can doubt that the convulsions, the upheavings and the depressions of the strata of the old world, the grindings of the glacier and the iceberg of the ice period, were designed to prepare the earth as a habitation for man. As little can I doubt it, as I can doubt that the overthrow and the burial of the forests of the carboniferous era were in order to the formation of that material which now supplies the needs and ministers to the development and the blessedness of the human family.

In Liberia I see the promise of a glorious future for the entire African race—for those who are in this land, and for those also who are in the land of their fathers.

I see the promise of a glorious future for those who are in America. And here, Sir, let me not be misunderstood. I do not advocate forcible expatriation. The right of the negro to remain in the United States, if so he choose, is as perfect as that of myself and my children. He is a citizen of the Republic. No human power has the right to colonize him against his will. I would resist to the last degree, with every faculty, physical and mental, with which God has gifted me, the removal from this land, against his consent, of the meanest of the race. But at the same time I believe, on many considerations unnecessary now to be recapitulated, that this is not the best home for him—that here he cannot reach his fullest development nor fulfill his high destiny. I believe that ere long he will see this for himself—he will perceive that in his fatherland there are *for him* more genial suns, and a more bracing atmosphere, and a wider, nobler field for cultivation than here exist. Liberia opens for him a home, a resting place, a citadel of departure and defense for the subduing and civilizing

of the whole continent of Africa. This opinion, it is acknowledged, may be erroneous. It may be that there is a glorious work for the sons of Africa to accomplish here.

But be that as it may, in Liberia I see hope for Africa. It stands, a Christian nation, on the shores of that long-afflicted Continent. Doubtless many of the African race in this land, moved by the Spirit of Christ, will devote themselves to the glorious work of evangelizing and civilizing their brethren. Liberia offers to them a fulcrum for their lever. From Liberia, doubtless, influences of blessing shall go forth—the broad savannahs of Africa shall blossom with the rose of Sharon, and from every hill-top and valley songs of praise unto our God and of rejoicings shall go up. Under the influences proceeding from that Republic, Ethiopia shall stretch forth her hands unto God.

Let us not, Mr. President, despise the day of small things. All great things are in their beginning small; and, being small, are by the vast majority of men ignored or despised. It was a busy day in Bristol, some two hundred and fifty years ago, when a feeble band of emigrants sailed from that active mart. The great men of the city were engaged in what they regarded as the important business of the day. The vast majority, perchance, knew not of the expedition, and of the few who knew, the greater number were filled with contempt. Little dreamed they that the names of those unknown, despised emigrants should be given to immortality, whilst their own should sink into oblivion. Little dreamed they that the frail Mayflower was bearing from their wharves the seeds of empire.

It was my privilege, Sir, just as I was entering manhood, to behold the extension from one of the northern windows of yonder Capitol of the first wire of the magnetic telegraph; to look upon the working of the first apparatus employed for the public transmission of messages. The multitude passed by unheeding, and of those who knew what was being done, the vast majority despised and ridiculed. But we who looked upon those wires, as over them flashed the first public message ever telegraphed on earth—WHAT HATH GOD WROUGHT!—beheld the birth of an infant that already has become a giant, and is encircling the world with its civilizing arms.

Let us not despise the day of small things. We are not privileged to-night to witness a birth; but we are privileged to *tend*—we are not patrons, Sir, but servitors—we are privileged to tend the infant weakness of the man-child God hath given to the world, that is to become a King, and, crowned with empire, is to bear Christianity and civilization to a Continent.

## ADDRESS OF REV. JOHN MACLEAN, D. D., LL.D.,\*

EX-PRESIDENT OF PRINCETON COLLEGE.

MR. PRESIDENT: As preliminary to certain matters, which I desire to submit for consideration, I shall first present two or three propositions, the truth of which, I can safely assume, will not be questioned by any of this audience. I shall, therefore, merely state them, and not attempt to argue them. They are these:

1. That it is our duty to do all in our power to elevate our fellow-men, of every language, color, and clime.

2. That this responsibility rests in a measure upon *every one* who can contribute in the least degree to this result, of whatever caste or complexion he himself may be.

3. That, from his superior knowledge of his true relations to God and to man, the professed follower of Christ is under special obligations to seek the highest welfare of the whole human family.

Now, let it be shown that the friends and patrons of this Society can do more for the highest welfare of the human race by disbanding our organization, and by engaging in some other enterprise, with the end just mentioned in view, and for one I am prepared to say, Let the American Colonization Society die; and for the good she has accomplished let her receive at our hands an honorable burial; and let us all unite, heart and hand, in this better method of attaining our object, viz: *The highest possible elevation of our whole race.*

But if, on the other hand, it can be shown that the faithful prosecution of the aims of the Colonization Society will interfere with no other benevolent enterprise, while it will be followed by untold blessings to those whose good more especially our Society has ever sought to promote, then, I say, it is wrong to frown upon the work, or to attempt to interfere with it; and that it is incumbent upon all Christian men and Christian women to give their countenance to the aim and the efforts of the American Colonization Society, if it be in their power so to do.

Leaving it to others to show, if they can, that we ought to give up the peculiar work of the Colonization Society, I shall endeavor to make it appear:

1. That this Society does not interfere with the prosecution of any other benevolent enterprise in behalf of the colored race in this country.

2. That it is a valuable auxiliary to other Christian and benevolent associations; and that its power for good will be

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just in proportion to its success in the prosecution of its philanthropic work.

3. That the work of the Colonization Society is one in which all classes of people ought to take a lively interest.

Much of the opposition to the Colonization Society, on the part of the colored people in the United States, has doubtless arisen from *the impression* that the friends and supporters of this Society were hostile to any and all efforts made to place them upon an equality with the whites; and that this is *the* reason why the Society is still assiduously endeavoring to strengthen the Republic of Liberia, and to render it attractive to the colored race in this country.

It is true, that the Society is desirous to send additional emigrants to Liberia, and to make *that* country more and more attractive to the people of color in the United States; not, however, for the reason suggested, but for others, of which I may have occasion to speak; and among these is our full conviction that Africa is to furnish the arena whereon the people of color are to achieve their highest triumphs in all the arts and refinement of civilized and Christian life; and where they will enjoy, without any drawback, all the blessings of a free government. Here in the United States they may enjoy, indeed, all the rights and immunities which the laws can give them; but, reasonable or unreasonable, it must be many, many years, if ever, that the mass of the colored people in this country can rise to an equality with the whites in social life.

The state of sentiment on this subject among the whites, and more especially in the laboring classes, the American Colonization Society had nothing to do with creating or fostering; but, knowing its existence, the friends of Colonization sought to find a compensation, partial it may seem to many, nevertheless a real one, for this lack of social equality. So far from being hostile to any attempt to elevate the colored race here at home, the friends of Colonization are ready to bid "God speed" to every judicious measure for the education and elevation of the entire body of the colored people. They hope that the efforts made to this end will be greatly increased. It is of the highest importance to the interests of all concerned that all the colored people of this country should be educated, and well educated; and no pains or expense should be spared in our efforts to reach this result. This is an undertaking in every view of it praiseworthy; and, although the wisdom and policy of the constitutional changes, which removed from the people of color all political disabilities, have been questioned by many of the wisest and best men in the nation; yet I apprehend that no wise man, seeing these people have been admitted to all the rights and privileges of citizenship, can hesitate to say

that they should be thoroughly enlightened, both as to their duties and their privileges. But this cannot be done, unless they are as generally educated as the whites.

It was the highest good of the freedmen of former days that the founders and other early friends of the Colonization Society sought to advance, and it is the belief of the present friends and patrons of this Institution that in seeking to strengthen the Liberian Government, and to make it a still greater power for good than it now is, we are contributing our share to the elevation of the colored race, both at home and abroad.

Can any one fail to see that the existence on the Western Coast of Africa, or elsewhere, of a powerful Republic, composed exclusively of people of color, educated and refined, and in the enjoyment of all social, political, and religious privileges which we of this land possess, must exert a mighty influence in favor of their brethren who remain here?

There is no antagonism, then, in the respective aims of the American Colonization Society and of those philanthropists who would have the entire body of the freedmen in the United States to abide here in the land of their birth. It is only as to the best mode of attaining the end they differ, the one class deeming it best that all should remain, the other believing that higher and nobler results will be reached by a part, and, of necessity, a very small part, of them going to Liberia. For, at best, it is only a very small fraction of the entire number that the American Colonization Society, with her limited resources, can send to this land of true freedom.

Could our Society, in any one year, send as many as a *thousand*, this, estimating the whole colored population at four millions, would be but one emigrant for every four thousand persons, or the one four-thousandth part of the entire number. And for the years that follow, the annual increase of this class of our citizens may be estimated at *hundreds of thousands*, while the number of emigrants sent to Liberia by this Society would seldom, if ever, exceed a *single thousand* in any one year. Yet this addition to the emigrant population now in Liberia would be of the highest importance to the full development of the resources of that land, and to the strengthening of its government, and it would *scarcely* be missed here, if at all.

Seeing the whites of this country cannot live and labor in that tropical yet fruitful region, and our colored people can, and also thrive, is it asking too much of the colored race here to furnish from their millions a few thousand persons, to add to the strength and usefulness of a Republic which may prove to be the highest glory of their race in the estimation of all the enlightened nations of the earth?

From what has been said I think it must be apparent that

the numbers called for by the American Colonization Society would not be missed from the entire aggregate of the colored people in the United States, and their removal could not interfere with any other benevolent scheme for the elevation of the millions remaining here in their own country, for we cheerfully admit that this is their country and home as well as ours.

I think, Mr. President, that I have made good my first position, viz: "That this Society does not interfere with the prosecution of any other benevolent scheme or enterprise in behalf of the colored race in this country."

My second position was this, viz: "That the American Colonization Society is a valuable auxiliary to other Christian and benevolent associations, and that its power for good will be just in proportion to its success in the prosecution of its philanthropic work."

Is it not obvious that such a Government as that of Liberia must afford great and most valuable facilities in any efforts made to introduce Christianity and civilization among the nations of Western Africa? Will it not afford protection to the Missionaries residing among the contiguous tribes? Will not—I may rather ask, Does not—the superior intelligence of the emigrants excite a desire in the natives for schools, and the means of Christian culture?

These things have not received from the Christian community in this country the attention they deserve.

The mere existence of such a Commonwealth as Liberia, with a jurisdiction extending over a half a million of uncivilized natives, cannot fail to be of great service to any and all persons who, prompted by the love of Christ, may desire to bring these rude and barbarous people to a knowledge of the true God, and to the enjoyment of all the blessings of civilized life.

We all know why the war between Germany and France is yet carried on, with such fierceness and obstinacy, by the contending armies. It is simply to determine who shall possess the strongholds on the border of the two countries, which can open and close to an invading army the passes from one country to the other. And is it not more important that the Christian world should have such a stronghold as that furnished by the Government of Liberia for its advances against the kingdom of darkness in the vast regions of Western Africa?

Had there been no American Colonization Society, there would have been no Liberia. And, if the operations of our Society should now be brought a close, the power of Liberia would be greatly crippled. On the other hand, should the friends of true religion come up at once and liberally to the aid of this Society, and be fully awake to the importance of

increasing the numbers and the intelligence of the Liberian people, by sending additional emigrants, and by assisting the Liberian Government to extend their school system among the natives, we might soon be permitted to see among these barbarous hordes a rapid advance in civilization and Christian knowledge.

Supposing that on the Western Coast of Africa there were no Liberia, and that for the five hundred miles now subject to her control there were no such Christian settlements as now exist on that Coast, what would the Christian world be willing to contribute in order to obtain the very advantages which these Christian settlements afford, for the introduction of Gospel light and truth among the heathen tribes of this benighted land?

Does any one ask, What are the facilities afforded by Liberia for aggressive movements on the part of Christian men and Christian Societies?

I answer:

1. There is in Liberia a Christian Commonwealth, which officially and openly acknowledges its obligations to labor for the Christianizing of the native tribes.

2. Liberia has numerous Christian churches, of different evangelical denominations. She has also her Common and High Schools, and a College, under the control and instruction of Christian men and able teachers.

Here is a large foundation for the upbuilding of her people in Christian knowledge and useful learning.

The greater the success attending the philanthropic efforts of our Society, the greater will be the power of Liberia for good to all the native tribes within the sphere of her influence.

On this head I will dwell no longer, but will say a few words in regard to the last topic which I proposed to consider, viz: "That the work of the Colonization Society is one in which all classes of the people ought to take a lively interest."

If the view which we have just presented be a correct one, viz, that a successful carrying on of our enterprise will be attended with the happiest results, both to the thousands who go to Liberia and to the millions that remain here, in the land of their birth and of their preference, then surely it follows, that it is a duty incumbent upon all classes of our citizens to encourage the efforts which we are making for the elevation of the colored race.

If, as we have maintained, the reflex influence of a strong government in Liberia, under the sole control of emigrants from this land, cannot fail to exert a most happy influence upon the condition of the freedmen here, then surely both duty and interest demand that the people of color in the United



States, so far from throwing their influence against our Society, should heartily co-operate with us in our efforts to elevate their race, and to bless a portion of the vast continent of Africa, with a civilized people and a Christian government, in accordance with the views so happily presented on this occasion by my friend, the Rev. Dr. Haight.

So, too, both duty and interest call upon the General and State Governments to aid our efforts to add to the numbers and to the strength of Liberia. From the origin of this Society, it was a part of its plan to act in concert with them, so far as any of them were willing to countenance our enterprise: and for many years we received important aid from several of the States as well as from the United States. And it gives me great pleasure to mention in this connection, that within a few weeks it was my privilege, as President of the New Jersey Colonization Society, to receive from the Treasury of our State a check for one thousand dollars in aid of our operations, and to transmit it to the Financial Secretary of the American Colonization Society, to assist in defraying the expenses of the last expedition to Liberia: and I cannot but indulge the hope that similar aid may be looked for from this source.

The small loss in the number of laborers occasioned by the yearly emigration of a thousand of them, more or less, will be much more than compensated by the opening of new markets to our foreign trade, and by the elevation of the colored race both at home and abroad, brought about in no small measure, by the success attendant upon the settlement of these emigrants from our shores in the Western Coast of Africa.

There are those who imagine that the emancipation of the negro race in this country has done away the necessity for such a Society as this. But such persons mistake altogether the original design of the Society. It was not established, as some imagine, to promote the abolition of slavery; and yet in some parts this was a very common opinion among the advocates of slavery at the South, and hence their great hostility to us. Still less was it established to meet more strongly than ever the claims of those in bonds as was often and most falsely charged by the enemies of our Society at the North: but for the relief and special benefit of the free people of color in the United States.

It was the offspring of an earnest and sincere desire to promote the highest interests of the moral man. Some of its ardent friends did hope that its efforts would result in the eradication of slavery from our soil, and in the removal of the great mass of the colored people, both bond and free, to the land of their fathers, and also in the civilizing and the Christianizing of Africa, and many through this instrumentality.

Other early friends of the Society may have believed that upon the whole the peace and prosperity of the Southern States would be the better secured by the removal of the free persons of color from these States; and this may have made them the more zealous advocates of Colonization. But the great mass of the early friends of this Society, whatever may have been their opinions on collateral questions, had *especially* in view the elevation of the free people of color in the United States.

The laws of the land not permitting them to meddle with the question of slave labor, they wisely turned their attention to the advancing of the best interests of the only class of the colored people for whom they could effectually exert themselves.

In this righteous and benevolent undertaking the leading statesmen of those days united with leading men of different religious denominations in laying the foundation of a Christian Commonwealth, for the exclusive benefit of the colored race. Monroe, Bushrod Washington, Clay, Webster, Harper, and others of like spirit, did not stop to inquire what would be the consequences to themselves and their aspirations should they give their countenance to this work; but from correct and enlarged views of the true interests of all classes of persons in our country, they openly and successfully advocated the cause of Colonization, and did what they could to secure for the American Colonization Society the aid of the National Government and the favor of the American people.

It is not for me to institute a comparison between these great advocates of our cause and those who have succeeded them in the management of our National and State affairs; but I may say, that if we will but earnestly address ourselves to the work of enlightening the mind of the country with respect to the vast interests involved in sustaining the operations of this Society, and gain the assent of the people generally to the soundness of our views, we may hope to see once more the leading men in our National Councils also the leading advocates of Colonization.

But our main reliance, under God, must be upon the churches of Christ in our land. It is by them chiefly our Society has been sustained, and to them we must look for most of the pecuniary resources requisite for the carrying on of our work.

It was no selfish consideration that prompted our Christian friends to their active labors and their liberal gifts. They knew that Liberia would furnish an asylum for the down-trodden of this land, where they might rise to the dignity of Christian freemen. They also knew that a community composed of such citizens could be none other than a blessing to as many of the one hundred and fifty millions of Africa as might be

reach of her power and influence. They further  
~~that~~ the whole of Africa is to be regenerated, and that  
~~the~~ land of darkness and of the shadow of death the  
~~light~~ righteousness is to shine, for the mouth of the Lord  
~~has~~ opened it; and they believed that this grand and glori-  
~~ous~~ is to be effected by human agencies provided of God,  
~~and~~ also believed that among these agencies the Republic  
~~was~~ planted and fostered by this Society, would, in all  
~~probabilities~~, have an important and a conspicuous place.  
~~and~~ Mr. President, while we both may have attained to  
~~some~~ distinction in our respective walks, yet I think you will  
~~agree~~ with me in saying that the highest earthly honor which  
~~any~~ of us can hope to reach is the honor of having our names  
~~among~~ among those of the active and devoted friends of this  
~~when~~ when at some future, and perhaps a far-distant day, the  
~~history~~ of African civilization shall have occasion to speak  
~~of~~ the part borne by the American Colonization Society in  
~~the~~ great and noble work—the elevation of the colored race,  
~~both~~ here and in Africa, to the dignity of manhood, and to the  
~~enjoyment~~ of a Christian civilization.

#### PROCEEDINGS OF THE BOARD OF DIRECTORS.

WASHINGTON, D. C., January 17, 1871.

The Board of Directors of the American Colonization Society met this day at 12 o'clock M., in their rooms in the Colonization Building, 450 Pennsylvania avenue, corner Four-and-a-Half street.

The President, Hon. John H. B. Latrobe, took the chair, and Rev. S. E. Appleton, of Philadelphia, led in prayer.

William Coppinger was appointed Secretary of the Board.

Rev. Drs. Tracy, Craven, and Steele, were appointed a Committee on Credentials.

The Corresponding Secretary of the Society reported that during the year Daniel Price, Esq., of Newark, New Jersey, had been constituted a Director for Life of the Society.

Rev. Melford D. Herndon, of Liberia, was introduced and invited to sit with the Board.

The Minutes of the last meeting of the Board, January 18, 19, and 20, 1870, were read.

The Corresponding Secretary presented and read the Fifty-Fourth Annual Report of the Society.

Rev. William McLain, D. D., as Financial Secretary of the

Society, presented the Annual Statement of the Executive Committee, which was read, as were also the accompanying Report of Dr. James Hall, Agent of the ship *Golconda*, and the several papers named in the Statement.

On motion it was

*Resolved*, That the Annual Report of the Society, and the Statement of the Executive Committee, with the papers mentioned therein, be accepted and referred to the appropriate standing Committees to report thereon.

Rev. Dr. Tracy, as Chairman of the Special Committee on Credentials, presented and read a report, which was, on motion, accepted and approved, and the roll of Delegates was completed, as follows:

**DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1871.**

VERMONT COLONIZATION SOCIETY.—George W. Scott, Esq.,\* Hon. George F. Edmunds,\* Hon. Luke P. Poland.\*

RHODE ISLAND COLONIZATION SOCIETY.—Rev. Alexis Caswell, D. D.\*

CONNECTICUT COLONIZATION SOCIETY.—Rev. William W. Turner,\* Hon. James T. Pratt,\* Hon. L. F. S. Foster,\* William S. Charnley, Esq.\*

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren,\* Rev. Dudley C. Haynes, Dr. Henry Lyon,\* Rev. John W. Chickering, D. D., Joseph S. Ropes, Esq.\*

NEW YORK COLONIZATION SOCIETY.—Rev. John McLeod, D. D.,\* Almon Merwin, Esq., Rev. Samuel D. Alexander, D. D.,\* Jacob D. Vermilye, Esq.,\* James C. Holden, Esq.,\* Rev. Thomas D. Anderson, D. D.

NEW JERSEY COLONIZATION SOCIETY.—Rev. William H. Steele, D. D., Rev. Elijah R. Craven, D. D., F. Wolcott Jackson, Esq.\*

PENNSYLVANIA COLONIZATION SOCIETY.—Eli K. Price, Esq.,\* Rev. William E. Schenck, D. D.,\* Rev. Alexander Reed, D. D.,\* Rev. Samuel E. Appleton, Rev. Thomas S. Malcom, Arthur M. Burton, Esq.\*

OHIO COLONIZATION SOCIETY.—Hon. Columbus Delano.\*

LIFE DIRECTORS.—Rev. John B. Pianey, LL. D., Rev. William McLain, D. D., Rev. John Maclean, D. D., LL. D., Rev. John Orcutt, D. D., Rev. Joseph Tracy, D. D., Joseph Henry, LL. D., Dr. Charles H. Nichols, Rev. Benjamin I. Haight, D. D., Rev. S. Ireneus Prime, D. D.

EXECUTIVE COMMITTEE.—Dr. Harvey Lindsly, William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

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\* Not present.

The following are the **STANDING COMMITTEES**, appointed by the President:

**FOREIGN RELATIONS.**—Rev. John Maclean, D. D., Hon. Peter Parker, Rev. Thomas S. Malcom.

**FINANCE.**—Rev. Joseph Tracy, D. D., William Gunton, Esq., Rev. Elijah R. Craven, D. D.

**AUXILIARY SOCIETIES.**—Rev. John Orcutt, D. D., Rev. S. Ireneus Prime, D. D., Rev. Dudley C. Haynes.

**AGENCIES.**—Rev. Samuel E. Appleton, Rev. John B. Finney, LL. D., Dr. Harvey Lindsly.

**ACCOUNTS.**—Daniel Price, Esq., Almon Merwin, Esq., Rev. William H. Steele, D. D.

**EMIGRATION.**—Rev. Benjamin I. Haight, D. D., Hon. G. Washington Warren, Rev. George W. Samson, D. D.

On motion, it was

*Resolved*, That the Board do now adjourn to meet to-morrow morning at 10 o'clock.

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COLONIZATION BUILDING, *January 18, 1871.*

The Board of Directors met this morning at 10 o'clock, President Latrobe in the chair.

The Divine blessing was invoked by the Rev. Elijah R. Craven, D. D., of Newark, N. J.

The minutes of yesterday were read and approved.

Rev. B. F. Romaine, Corresponding and Financial Secretary of the Ohio Colonization Society, appeared and sat with the Board.

Letters of apology for absence at this meeting were presented from Edward Coles, Philadelphia, January 5; Hon. James T. Pratt, Wethersfield, Connecticut, January 13; and Daniel Price, Esq., Newark, N. J., January 15, 1871.

Rev. Mr. Appleton, as Chairman of the Standing Committee on Agencies, presented and read the following Report, which was, on motion, accepted, and the accompanying resolution was adopted:

The Committee on Agencies would respectfully Report, that they re-affirm the principles and suggestions made by the Committee last year. The lapse of twelve months only confirm them in the value of the position then taken.

It is only necessary for our Society to have its cause frankly and fairly stated to secure the means and the subjects of Colonization. Your Committee would recommend the passage of the following resolution :

*Resolved*, That we earnestly recommend the Executive Committee to take efficient measures to establish Agencies and to organize Auxiliary Societies in the Western and Southern States.

Mr. Merwin, from the Standing Committee on Accounts, presented and read the following Report, which was, on motion, accepted and approved :

The Committee on Accounts having examined the account of the Treasurer of the American Colonization Society for the year 1870, and compared the vouchers with the books, find the same correct. The bills also of James Hall, M. D., in account with the ship *Golconda*, for the same period, amounting to \$22,953.07, were submitted for our inspection. We recommend the same for approval.

The amendments to Articles Second, Fifth, and Seventh of the Constitution of the Society, proposed and approved at the last meeting of the Board, were severally considered, and on the question being taken, *seriatim*, they were duly adopted.

On motion it was

*Resolved*, That a Committee be appointed to nominate officers for the ensuing year.

Rev. Drs. Maclean and Steele, and Rev. Mr. Appleton, were appointed the Committee, who reported, through the Chairman, Rev. Dr. Maclean, recommending the re-election of the present officers, as follows :

FINANCIAL SECRETARY AND TREASURER.—Rev. William McLain, D. D.

TRAVELING SECRETARY.—Rev. John Orcutt, D. D.

CORRESPONDING AND RECORDING SECRETARY.—William Coppinger.

EXECUTIVE COMMITTEE.—Harvey Lindsly, M. D., Joseph H. Bradley, Esq., William Gunton, Esq., Rev. George W. Samson, D. D., Hon. Peter Parker, Hon. Samuel H. Huntington, Hon. John B. Kerr.

On motion, it was

*Resolved*, That the Report be accepted and approved, and that the Board elect the persons nominated by the Committee.

Rev. Dr. Tracy presented a copy of the action of the Board of Managers of the Massachusetts Colonization Society, at a meeting held in Boston, December 17, 1870, which was read, directing their Delegates "to call the attention of the Directors of the Parent Society to the recent Convention with Great

1. The first part of the report deals with the general situation of the country and the progress of the work of the Commission. It is a summary of the work done during the year and is intended to give a general impression of the progress of the work.

2. The second part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

3. The third part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

4. The fourth part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

5. The fifth part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

6. The sixth part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

7. The seventh part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

8. The eighth part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

9. The ninth part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

10. The tenth part of the report deals with the work of the Commission in the various fields of its activity. It is a detailed account of the work done in each of the fields and is intended to give a detailed impression of the progress of the work.

view of disabusing their minds of prevailing misconceptions on the subject of emigration to Liberia, and also setting forth the inducements to the same.

*Resolved*, That in the opinion of this Board there is at the present time especially grounds on which it is incumbent on the Christian Philanthropist of this country to sustain liberally the American Colonization Society, in order that all suitable persons desirous to emigrate to Liberia may be, at once, sent out.

A letter was read from Rev. Melford D. Herndon, Philadelphia, January 14, 1871, expressive of gratitude for the work being done for Africa by the Society, and for the many benefits he has personally derived by removing to Liberia some seventeen years since, and to which he is preparing to return with his children.

The Board adjourned to meet in this place this evening at 7½ o'clock.

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COLONIZATION BUILDING, January 18, 7.30 o'clock P. M.

The Board met, and, in the absence of the President, called to Baltimore by a professional engagement, Rev. John Maclean, D. D., L.L.D., the senior Vice President of the Society in attendance, was invited to preside.

The minutes of the meeting of to-day were read and approved.

The Standing Committee on Foreign Relations, and that on Finance, reported through their respective Chairmen, and their reports were, on motion, accepted and approved.

On motion, it was

*Resolved*, That the Annual Report be referred to the Executive Committee for publication.

*Resolved*, That the thanks of the Board be tendered to our President for the able and dignified manner with which he has presided on the present occasion.

*Resolved*, That after the reading of the minutes of this evening and devotional exercises, the Board adjourn to meet at this place on the third Tuesday in January, 1872, at 12 o'clock M.

The minutes were read and approved.

The Board united in prayer, offered by the Rev. Dr. Samson, and then adjourned.

WM. COPPINGER,  
*Secretary of the Board.*



Correspondence of the Christian Intelligencer.

## WASHINGTON CORRESPONDENCE.

NEWARK, N. J. *January 26, 1871.*

FRIEND ATWATER: It may be of interest to some of your readers, who have, as yet, had no errand to the city which letter-writers have done so much to belittle, to read a few notes on Washington; and, to this end, I would expand some paragraphs already published in our *Daily Advertiser*, while the whirling snow now falling reminds me of the elemental mercies with which our Heavenly Father crowned my visit.

Allow an old subscriber a few lines, for mention of a recent week in Washington and some things seen and heard. First, I had better name my errand and its appropriate belongings, and then the sights of the Capitol and other District notables.

The New Jersey Colonization Society was represented at the annual meeting of the Directors of the Parent Society by President John Maclean, of Princeton, and Rev. Drs. Craven and Steele, of Newark, to all of whom fell a full share of the usual duties on committees. At the Society's meeting on Tuesday evening, addresses of a very eloquent and impressive power were made to an audience rarely drawn out, even by this grand topic, by Rev. Dr. Haight, of New York, and Drs. Craven and Maclean, of New Jersey. These gentlemen are all most lovingly devoted to this noblest opening for African intellect and self-culture, and the offspring of their fondest thought was on that delightful evening baptized with inspiration. We shall see those speeches in pamphlet, I presume, but no man who shall ever read the thrilling speech of the venerable "old man eloquent" of Nassau Hall, can partake fully in the joy and admiration of the hearer. Every power was on fire, and those who have heard Clay and Webster felt themselves borne back to the better days.

Liberia offers a fertile country where the white man can neither hold power nor cast a vote, where the black man *can* (because he is already doing it) prosper and be rich. Those who went from this country with only the aid which we of the Colonization Society offer to every worthy black, are now owners of coffee plantations and steam sugar-mills, in regions healthy as our South. The offer is still open—free passage in a specially-fitted ship, ready to go twice a year, a tract of land, given outright, and provisions for a six-months' start. At present, we are in urgent need of money to send the hundreds who beseech us to forward them by the "Golconda;" and, if some of our wealthy men could read, as I have, the autograph entreaties of the very men whom we compel to wait, after the Lord has inclined them to seek their own Republic,

they would be incited to somewhat of the noble ardor that brought the venerable Rev. Joseph Tracy, D. D., from Boston, to blend his counsels and prayers with those of his fellow-directors in this high philanthropy for the redemption of a continent to industry and to God.

One of the proudest memories that will twine with the name of Henry Clay will be his early and undying advocacy of colonization for the African in a fair sphere for proof that he was capable of nationality. And so of Mills, and Burgess, and Finley, and Alexander.

From the heights of the future a great people in Africa will read of the apathy and the obstacles that occurred, just at this point in their history, with the same feelings that now actuate the reader of the trials and besetments, by sluggish friends and treacherous foes, of the immortal colonists of Plymouth.

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From the Philadelphia American.

#### EMIGRATION TO LIBERIA.

There is a steady stream of emigration from the United States to the Republic of Liberia, on the West coast of Africa. Since the close of the war, over twenty-five hundred emigrants have gone to Liberia, where each family has received twenty-five acres of fertile land, with provisions for six months, while clearing the land and building houses.

Having been present at the embarkation of one hundred and ninety-two freedmen in November, at Portsmouth, Va., I can speak from personal observation. Without an exception they were persons worthy of the donations of benevolent persons who desire to establish a Christian Republic in Western Africa. Sixty-three were members of Christian churches, and as only sixty-eight persons were twenty-one years old and upward, the proportion of church members was remarkable. Some possessed skill in mechanical arts, one being an engineer and another a carpenter.

All were skilled in agriculture. Eighty-one were from Plymouth, Washington county, N. C., and one hundred and eleven were from Windsor, Bertie county, N. C. They embarked on the large packet-ship *Golconda*, belonging to the American Colonization Society. Among the cabin passengers we saw Rev. James M. Priest, who has been in Liberia thirty-four years, but came over to attend the Presbyterian General Assembly. We met also Dr. John Anthony Parm, a native of Liberia, who had completed his medical studies at Harvard and at Dartmouth; Mrs. L. E. Freeman, wife of Professor Martin H. Freeman, of Liberia College; Mrs. M. R. Savage, &c.

The emigrants expected to locate at the new settlements on

or near the St. Paul's river, named Brewerville (in honor of the late Charles Brewer, of Pittsburg,) and Arthington, (in honor of Robert Arthington, of Leeds, England;) sixty-seven at the former place and one hundred and twenty-five at the latter. The emigrants were not possessed of much book-learning, for they had not enjoyed opportunities to attend school; but they possessed hardy bodies, industrious habits, and excellent moral character. In Montserrado county, to which they emigrate, there are thirty-six schools, and a College, all taught by colored teachers. The emigrants were well supplied with farming tools, clothing, and other useful articles.

The sum of one hundred thousand dollars should be raised and expended during the present year to carry forward this great work of civilizing and Christianizing Africa by the instrumentality of her own children. Vast fields of missionary labor are now open among the nations in Africa adjoining the Republic of Liberia. Donations and legacies will assist worthy freedmen to establish Christian homes in Liberia, and powerfully promote the spread of civilization and Christianity in Africa. The opening of coffee farms and sugar plantations will enable the emigrants, in a few years, to send for their relatives, and also to sustain missionaries in the vast regions of Central Africa.

THOMAS S. MALCOM.

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### THIRD PUBLIC MEETING IN NEW YORK.

NEW YORK CITY, *February 13, 1871.*

A public meeting was held in the Baptist Church, Madison Avenue, last evening, in the interest of the American Colonization Society. Rev. Joseph F. Elder, pastor of the church, presided, and offered prayer.

Rev. Dr. Orcutt, Traveling Secretary of the Society, on being introduced, made the following statements in regard to its operations since the War:

From January 1, 1865, to January 1, 1871, six years, the American Colonization Society colonized 2,588 emigrants—averaging 431½ per year.

The sum disbursed by the Society during the period named, was \$381,355 83—making \$147 35 per capita for the people colonized.

The disbursements cover not only the cost of transporting the emigrants to Africa, and their support for six months after their arrival in Liberia, the amount expended for education,

improvements, and agencies, but the total expenses of sustaining the Institution at home.

This exhibit is made in the firm belief that it will satisfy our friends and patrons of the economy, as well as efficiency, with which the affairs of the Society have been managed. It should however be remembered, that the expenses of prosecuting its work since the war, have been necessarily increased by the advance in the price of provisions and other things. It should also be borne in mind, that the cost of colonizing depends very much on the number colonized in a given year. If the means should be furnished to enable the Society to send out five or six hundred next Spring, and as many in the Autumn, for whose passage the Colonization Ship "Goleconda" has ample accommodations, the cost per capita would be greatly diminished.

Bishop Janes, of the M. E. Church, was next introduced, and made an eloquent address. After speaking at some length of the changed condition of things produced by the late war, which, he had no doubt would prove to be a great blessing to the whites as well as the blacks of the South, and to the whole country, he proceeded to show the bearing and importance of the changed state of things in regard to the cause of African Colonization—maintaining that the cause would no longer be impeded or embarrassed by the old issues on the subject of slavery—that people could now see eye to eye, and labor together and in earnest for its promotion. The freedmen and their children, said the Bishop, are now in schools, and in a few years they will be educated and better prepared for usefulness in the land to which they emigrate. Thus the advantages of the Society are daily increasing. It is true that this country is large enough for our whole population. It is also true that we are all equal before the law; but there are prejudices against the colored race, and the colored man will not rest until he is independent and equal socially as well as before the law. He will therefore get to Africa as soon as he can. The Liberian Government gives each emigrant family twenty-five acres of good land in fee simple, which is a great inducement of itself. In conclusion, the Bishop said that never before had this Society stronger claims upon the financial and moral support of the community.

The next speaker was the Rev. John Cotton Smith, D. D., of the Episcopal Church, who spoke with his accustomed eloquence. He said: When Christ was on his way to Calvary His cross was laid upon the shoulders of a negro; and from that time onward the colored man has borne the cross of persecution. It seems as if, laboring under the malediction of Heaven, they had carried that malediction wherever they had gone. All these degradations and wretchedness have tended to make Africa a symbol of degradation. The climate of that country is such that white men can scarcely live in it, and only such men as Livingstone and Du Chaillu have explored it to any extent. All these facts should excite our sympathy for that country. It is said by travellers that there is a belt of twenty miles of atmosphere on either shore which is so translucent that at all times can be seen the "Southern Cross." This he considered as significant. He thought that the best way to civilize and evangelize Africa was to colonize the country with Christian blacks by the aid of this Society. The average duration of the life of a white man in Africa is only two years, and the country is dotted with the graves of white missionaries. If we can erect Christian ports on the shore by the aid of black missionaries, we may be enabled to extend our missions into the interior, where it is possible white men can live. This can be done by the aid of the Colonization Society.

Rev. Mr. Elder made a few remarks, referring to the first adventure of the American Colonization Society on the coast of Africa, and traced its progress to the present time. From 13,000 to 15,000 American blacks have been sent out, and additions have been made to their numbers, so that now there are over 500,000 souls in the Republic of Liberia. For these and other reasons he claimed that the Colonization Society had peculiar demands upon the people of this country.

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#### FOR LIBERIA.

The barque Thomas Pope sailed from New York, February 21, for West Africa, having as passengers Rev. M. D. Herndon and family. This worthy man was formerly a slave, and removed from Kentucky some seventeen years since under

the auspices of the American Colonization Society. He obtained an education in Liberia, and was in the service of the Southern Baptist Board of Foreign Missions as a missionary among the Bassa tribe when the war began in the United States. He has since faithfully struggled to maintain his position, and now returns, after a few months' sojourn in this country, by appointment of the same Board as a Missionary to the aborigines of his fatherland on the banks of the Junk or Farmington river, Liberia. He is accompanied by his two sons, Robert and Benjamin Herndon, sent by the Colonization Society.

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From the African Times.

**THE AFRICAN STEAMSHIP COMPANY.**

It appears from the report issued by the African Steamship Company, (the old company,) preparatory to the meeting of shareholders, that there is a balance of revenue amounting to 5,456*l.*, and that a dividend of eight shillings per share, free of income tax, for the half year ending in October last, will be recommended by the directors.\* It appears that a call of 2*l.* per share has already been made to provide for the cost of the new vessels required for that extension of the operations of the company which is rendered necessary under the arrangement entered into by it with the British and African Steam Navigation Company, which, as our readers are aware, will come into full operation in January next, (next month,) from which time the old company will send out three steamers per month, and the new company, the British and African, two steamers per month, a steamer thus leaving Liverpool for the West Coast every sixth day. The directors also state that they purpose to apply to Parliament for a supplementary charter, to enable the issue of debentures equal in amount to one-third of their paid-up capital, it being probable that the company will need additional resources, and the issue of debentures being considered more advantageous to the existing shareholders than the issue of new shares, or the calling up of more money on the old ones.

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\* The shareholders have since approved of the dividend, the call, and the application to Parliament for a supplementary charter.—*Ed. A. T.*

**DEATH OF STEPHEN COLWELL, ESQ.**

We are pained to learn of the death of Stephen Colwell, Esq., which occurred at his residence in Philadelphia, January 16. For several years his health had been broken, and the intelligence of his departure does not surprise us.

Mr. Colwell was born in Brooke county, West Virginia, March 25, 1800; graduated at Jefferson College, in the neighboring county of Washington, in Pennsylvania, in 1819; practiced law for some years in Pittsburg, whence he removed to Philadelphia in 1836, and since then he has resided in the latter-named city, where he engaged in business as an iron manufacturer and merchant. His leisure time was devoted to the study of political economy and finance, and his published volumes and essays on these subjects are recognized as occupying the highest rank as to research and transparency.

Personally we mourn the death of a dear friend. For forty years the Colonization Society received his constant and increased wishes for its success. Genial, kind, and loving; richly appreciative of the merits of others and greatly distrustful as to his own; endowed with rare reasoning powers, and warm and generous sympathies, his departure will sadden the hearts of thousands; yet precious hopes will mingle with the general sorrow—hopes that center “within the veil,” where the faithful find eternal release from sorrow, and fulness of joy in the presence of the Lord.

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**ARRIVAL OF THE GOLCONDA.**

The Colonization Society ship Golconda, which sailed from Hampton Roads, Virginia, November 5, with nearly two hundred emigrants for Liberia, dropped anchor off Monrovia, December 23, 1870.

This voyage was the longest this superior vessel has made in our service, caused by heavy weather soon after leaving the United States, and by light winds and calms on the African coast, but not a single death took place, and the emigrants are reported to be well, and delighted with their new homes and prospects.

The Golconda cleared from Monrovia January 3, and arrived at New York February, 24.

**PRESIDENT ROYE'S MESSAGE.**

The Legislature of Liberia assembled in annual session at Monrovia December 5, and the message of President Edward J. Roye was delivered on the following Thursday. It is a short and business-like document, which we hope to be able to present in the next Repository. "Our foreign relations," it is stated, "are in a satisfactory and hopeful condition," and the President refers, with expressions of gratitude, to the courtesy shown him, and the "earnest interest manifested in our beloved Liberia" by the Governments of Great Britain and the United States, during his visit in the preceding summer to London and Washington. He recommends "the consolidation" of the public debt, and the charter of a national bank, the development of "the rich resources" of the country east of the Republic, the construction of railroads, the peaceful incorporation of the neighboring native tribes and their growth in civilization and Christianity, and the putting forth of energy and enterprise to secure "a future of unbounded prosperity and material development," and the permanent "building up of a negro nationality" in Africa.

**LETTER FROM HENRY W. DENNIS, Esq.**

MONROVIA, *January 7, 1871.*

MY DEAR SIR: The "Golconda" arrived here on Friday, the 23d of December, and cleared for Boston on the 3d instant. The emigrants were landed on Monday, the 26th. It would have necessitated some labor and bustle on the Sabbath day to have landed them on Saturday, the 24th. There were no deaths on the voyage. Up to this time they are still in health, excepting some few who have been troubled with colics, from over-eating at night, and coughs among a number.

There were two persons whose names were not on the roll-list, but who came in the ship as emigrants, viz: Elizabeth White, aged sixteen years, in the family of Martin Hoggard, and Aaron Mills, a single man, twenty-one years of age, which makes the entire number to be one hundred and ninety-six, instead of one hundred and ninety-four as mentioned in your letter.

For the present they are all in this town. The Receptacle could not conveniently hold all, and I have had to rent several private houses. They are all anxious to get to their work, and I hope I shall be able to get them comfortably settled on their lands in a short time. On Tuesday and Wednesday, the 3d and 4th instant, I furnished two boats to take the leading men of the two companies to Brewerville and Arthington. Some twenty-odd went up and returned on Wednesday evening. The land surveyor went up with them. I did not have the time to go with them. They report to me that they are



quite satisfied with the places. Next week I will furnish them with the necessary tools for work, and they will commence at once. I will have to furnish boats for their conveyance to and from the settlements named every week, as I did with the preceding company, until they are ready to take up their families. I have engaged the services of Mr. Alonzo Hoggard and his people, at Arthington, to aid all they can in pushing things, and the same with Mr. I. B. Munden and his people, at Brewerville. Mr. Hoggard was down a few days ago, and reports that the road to Millsburg is nearly completed. It will make the trouble and expense of carriage less by being able to use our own wagons.

Our Legislature is still in session, and up to this date nothing of importance has been done. The time has been mostly occupied in debate on the subject of the Constitutional amendment. President Royce vetoed the resolution declaring that the amendment is not adopted by the votes of the people, and the Legislature has failed to get a two-third vote in each House, as required, to pass it over the veto. From the present appearance of things Mr. Royce will succeed in this matter.

I am, sir, yours sincerely,

H. W. DENNIS

#### ITEMS OF INTELLIGENCE.

**PLEASING ACCOUNTS.**—The brethren who went on to Washington to attend the Annual Meeting of the American Colonization Society return with pleasing accounts of the sessions there. Appropriate allusions were made to the death of one of the Vice-Presidents of the Society, Richard T. Haines, Esq., so long busy in this city in every good work. The Annual Report made special mention of the last company of emigrants which sailed in November, 1870, in number nearly two hundred. Those in this city who assisted to provide these persons with outfits of tools and other necessities, have gladly learned that they were mostly industrious and intelligent, and were grouped in families. Several hundred applications are now on file in this city and in Washington of others willing and anxious to go to Liberia also. The New York branch of this useful Society has an office at No. 24 Bible House, and an efficient Secretary, the Rev. Dr. Orcutt, and by his indefatigable labors is doing much to give impetus to the great plan for civilizing and Christianizing Africa.—*New York Correspondence of the (Philadelphia) Presbyterian.*

**WORTHY EMIGRANTS.**—Having been present at the embarkation of 192 freedmen, on Nov. 4, I can speak from personal observation. Without any exception, they were worthy of the donations of the benevolent persons who desire to establish a Christian Republic in Africa. The proportion of church members among them was remarkable. Some of them possessed skill in mechanical art, and all were skilled in agriculture. From Plymouth, N. C., there were 81, and 111 were from Windsor, N. C. They possessed hardy bodies, industrious habits, and excellent moral characters. In the country to which they emigrate there are 36 schools and a College, all taught by colored teachers. Having also visited one year ago the 160 emigrants sent out

in the Golconda by the American Colonization Society, I bear testimony to the excellence of the emigrants thus sent. The opening of coffee farms and sugar plantations will enable the emigrants, in a few years, to send for their relatives and also to sustain missionaries in the vast regions of Central Africa.—*Letter of Rev. Thomas S. Malcom, in the New York Tribune.*

DOING WELL.—Henry W. Dennis, Esq., says in a letter dated Monrovia, December 9th, 1870, "I have recently visited the settlements of Brewerville and Arthington. The settlers were generally well and doing well. The road from Millsbury to Arthington has been surveyed, and is now being made. I hope to have it done in time for the transportation of the expected emigrants and their supplies."

DEMAND FOR PASSAGE.—Five hundred respectable persons of African descent have, within the last month, made application to the American Colonization Society for aid to go to Liberia. The demand for passage is greater now than ever before, and will increase as the intelligence of the negro increases, and he learns that his brightest prospects for usefulness and happiness are in the land of his fathers.—*New York Observer.*

MISSIONARY COLONISTS.—During a recent visit to Washington, D. C., I examined the applications just sent to the American Colonization Society from *six hundred freedmen*, in North Carolina, Georgia, and Kentucky, for passage to Liberia. No agent has procured the names. The applicants were self-moved. A large proportion of those who wish to go are the followers of Christ, and desire to promote the regeneration of Africa. They may be properly termed "missionary colonists." As Aaron and Hur held up the hands of Moses, so they will hold up the hands of the preaching missionaries. Africa needs these pious men and women. They entreat our aid that they may be speedily furnished with a passage to the land of their fathers. Fifty dollars will defray the expenses of an emigrant across the ocean; and fifty dollars more will furnish provisions and medical care, &c., for six months after arrival. Each family will receive twenty-five acres of fertile land. Brethren and sisters, we solicit your prayers and alms in this emergency.—*Thomas S. Malcom, Cor. Sec., P. C. S.*

FURNISH THE MEANS.—The American Colonization Society has numerous applications on hand at this time from persons desiring to be sent to Africa during the present year, and many more, it is believed, would apply, if there were any hope of their being sent out. Many of these would go as well-tried Christian men and women, well taught in the ways of obtaining an honorable livelihood, and fitted to exert an influence for good upon their fellow-colonists and upon the surrounding tribes. And thus, while anything like a compulsory sending of this people to Africa ought to be always frowned upon, yet where they are disposed to go, and would be likely to be a means of blessing and good to the multitudes of that long-benighted and degraded continent, it would be the part of wisdom, philanthropy, and true religion to furnish them the means of going and of helping them for a time after their arrival, and bidding them God-speed.—*Christian Instructor.*

## Receipts of the American Colonization Society,

From the 20th of January, to the 20th of February, 1871.

VERMONT.		
By Rev. J. K. Converse, (\$314.76.)		
<i>Burlington</i> , in part—Mrs. Eliza W. Buell, James H. Gates, Miss Davis, J. N. Pomeroy, E. W. Peck, Mrs. E. W. Francis, each \$10. Miss Rebecca Wheeler, Miss Lucia T. Wheeler, each \$5.	70 00	
<i>Rutland</i> —A. C. Bates, Luther Daniels, J. M. Haven, Mrs. F. A. Davis, each \$5. H. R. Thrall, James Barrett, Mrs. A. W. Sawyer, each \$2.	26 00	
<i>Pittsford</i> —Asa Nourse, \$5; J. Stevens, H. F. Lathrop, J. A. Randall, Daniel R. Hall, each \$3; Wm. B. Shaw, E. H. Drury, each \$2; Chas. S. Colburn, Mrs. M. B. Barnes, Mrs. A. M. Gorham, A. D. Tiffany, each \$1.	25 00	
<i>Wallingford</i> —J. Munson, \$10; J. E. Munson, C. D. Clark, each \$5; Cash, \$2; Justin Batchelder, \$1.	23 00	
<i>Fair Haven</i> —J. Adams, \$5; J. Perkins, \$1.	6 00	
<i>Vergennes</i> —Collection Congregational Church, \$24; Mrs. A. E. F. Smith, \$10; Individuals, \$2.	40 00	
<i>Waterbury</i> —Collection Congregational Church, \$13.45; Hon. Paul Dillingham, \$10; W. P. Dillingham, C. N. Arms, C. E. Wyman, Mrs. Wm. Wells, Mrs. Betsy Carpenter, each \$1.	28 45	
<i>Bridport</i> —Hon. Paris Fletcher, Mrs. Gordon Searle, Miss Eline Kelllogg, each \$10; Collection Cong. Church, \$20.31; and individuals of Cong. Society to constitute their pastor, Rev. W. W. WINCHESTER, a Life Member, \$10.	60 31	
<i>Norwich</i> —Henry Russ, \$10; Allen Hazen, Mrs. L. W. Hazen, each \$3; Mrs. Ellen W. Clark, \$2; H. Buell, D. O. Jewett, each \$1.	20 00	
<i>Newbury</i> —Edward Hale, Joseph Atkinson, each \$5; H. H. Dunning, \$2; G. Barnett, Mrs. A. Dutton, P. W. Ladd, Dea. Kenney, each \$1.	16 00	
	314 76	
CONNECTICUT.		
"From a Friend in Connecticut," by Hon. Samuel H. Huntington.	50 00	
MASSACHUSETTS.		
By Rev. D. C. Haynes, (\$666.09.)		
<i>Boston</i> —Peter C. Brooks, \$100; Misses Newmans, Edward Wigglesworth, Albert Fearing, James S. Amory, John A. Burnham, each \$50; Thomas Wigglesworth, J. C. Braman, Amos A. Lawrence, Wm. L. Lawrence, J. G. Cusling, each \$2; Edward Wheelwright, J. H. Walcott, each \$20; S. D. Warren, A. Klingman, D. C. Hall, Joseph Breck, Peter Butler, Sewell, Day & Co., F. Jones,		
each \$10; Quincy Tufts, Rev. John Means, D. H. Curry, each \$5; Benj. Thaxter, \$3.	608 00	
<i>Anthem</i> —L. Sweetser, balance to constitute Rev. J. L. JENKINS a 1st. M., \$20; others in First Congregational Church, \$11.72; Second Cong. Church, \$7.12; North Cong. Church, \$19.25; Prof. Edward Tuckerinan, \$5.	63 00	
	609 00	
NEW YORK.		
<i>Hopewell Centre</i> —Mrs. Sarah Burch.	5 00	
By Rev. Dr. Orcutt, (\$596.51.)		
<i>New York City</i> —A. K. Ely, Mrs. M. F. Tillotson, Henry Young, each \$100; C. H. McCormick, John Steward, Miss Few and Mrs. Chrystie, each \$50; Charles N. Talbot, \$30; William Denistoun, \$25; John A. Hardenbergh, John Van Orden, each \$20; Hannah Ireland, \$10; A. W. Sexton, John Crollius, each \$5; Cash, \$21.51.	568 51	
	591 51	
NEW JERSEY.		
By Rev. Dr. Orcutt, (\$31.00.)		
<i>Elizabeth</i> —Miss N. D. RANNEY, to constitute herself a Life Member.	30 00	
<i>Newark</i> —Mrs. Dr. Brinsmade.	5 00	
	35 00	
DISTRICT OF COLUMBIA.		
<i>Washington</i> —Miscellaneous.	571 00	
GEORGIA.		
<i>Augusta</i> —Robert Campbell, Esq.	50 00	
FOR REPOSITORY.		
<i>NEW HAMPSHIRE</i> — <i>Dover</i> —E. J. Lane, to January 1, 1872.	2 00	
<i>VERMONT</i> — <i>Newbury</i> —Mrs. Fannie Farrington, to January 1, 1871, \$5; P. W. Ladd, to October 1, 1871, \$1, by Rev. J. K. Converse.	6 00	
<i>MASSACHUSETTS</i> — <i>Hingham</i> —David Fearing, to January 1, 1872, Morris Fearing, to Jan. 1, 1872, each \$1, by Rev. Dr. Tracy.	2 00	
<i>NEW YORK</i> — <i>New York City</i> —Samuel Johnson, to May 1, 1872, \$1. <i>Harlem</i> —H. W. Ripley, to January 1, 1872, \$1.	2 00	
<i>MARYLAND</i> — <i>Baltimore</i> —Mrs. Henry Patterson, to Jan. 1, 1872.	1 00	
<i>INDIANA</i> — <i>Aurora</i> —Rev. A. W. Freeman, to January 1, 1872, \$1.		
<i>Princeton</i> —Mrs. Martha W. Paxton, to January 1, 1872, \$1.	2 00	
<i>WISCONSIN</i> — <i>Kenosha</i> —Mrs. Lydia Hanson, to January 1, 1872.	1 00	
Repository.	16 00	
Donations.	1,716 25	
Miscellaneous.	571 00	
Total.	\$3,597 26	

T H E

# African Repository.

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WASHINGTON, APRIL, 1871.

[No. 4.]

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## LIBERIAN PROGRESS.

It is difficult to conceive how any friend of the people of color can read the concise message of President Roye, and the interesting articles from the *Liberia Register* for December 24, 1870, and for January 16, 1871, to be found in the present REPOSITORY, without being moved to a lively interest in the progress of the African Republic, and of enlarging the work of the Colonization Society.

“The wonderful door that has recently opened to the large and influential tribes of the interior shows how God is leading on in this work, and saying to His people, ‘go forward!’ The fact that they have put their entire population under the political auspices of the Liberian Republic, is a remarkable one. These people are Mohammedans, not idolaters. The demon prejudices of heathenism are not encountered with them. Here is vantage ground to start with. And just at this time is the opening presented when the Word of God may be given to the Mohammedan in the language in which the Koran is written—as one of the fruits of Missions, and the persevering labors of translators. Heretofore it was impossible to get the Bible into the hands of Mohammedans, because of the pride respecting the immortal Arabic—possessed of divinity in itself, and no book not written in that language was worth reading or fit to be read. Such is the creed of Mohammedans.”

But now “Arabic Testaments” are sent through Liberia to these interior tribes, and they are reading them and asking for Christian schools! Who does not see the hand of God in this? If the Christian pastors and people of America mean to convert Africa, this inviting field should be occupied without delay. Let us speed the mighty work by giving it our sympa-

thies, our prayers, and our liberal contributions. O, for that whole-hearted, unreserved consecration on the part of every Christian, of body and soul and wealth, which the love of Christ and the great exigencies in Liberia demand.

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#### ANNUAL MESSAGE OF PRESIDENT ROYE.

*Gentlemen of the Senate and House of Representatives :*

It is a constitutional duty imposed upon the Chief Magistrate to lay before you annually a statement of the condition of the country, in respect both to its home and foreign affairs. In attempting to perform this duty, I have to invite you to join with me in thanksgiving to the Father of all mercies for the marked favors which as a nation have attended us during the past year.

#### FOREIGN AFFAIRS.

By the unanimous consent of my Cabinet, it was thought necessary that, in pursuance of an act of the Legislature, certain foreign interests should be attended to by the President in person, the most important of which was our English complications. I, therefore, sailed from this port on the 10th of June last, and returned on the 12th of November. An absence of five months from the Republic has made me, in a great degree, dependent upon my constitutional substitute and the members of the Cabinet for information in relation to home matters.

I take great pleasure in informing you that our foreign relations are in a satisfactory and hopeful condition. When I left here our relations with Great Britain were seriously threatened, in consequence of the misunderstanding which grew out of the unfortunate affair at Manna, in the early part of 1869. But in two interviews which I had while in London with Her Majesty's Secretary for Foreign Affairs, I succeeded in restoring the former friendly understanding, excepting that Earl Granville insisted that the money which we had agreed to pay, in consequence of the seizure and destruction of British property in the Manna district, should be paid.

Since my return home a very lengthy dispatch has been received by the Government from Earl Granville, in which all our matters of difference are reviewed in an amicable manner; and his lordship suggests that two commissioners be appointed on the part of Great Britain, and two on the part of Liberia, in co-operation with one from the United States, to act as umpire, to investigate the validity of our title to the Northwestern territory claimed by the Republic, and that the decision arrived

at by the said commissioners shall be final. The Secretary of State will lay the dispatch before you for your consideration.

Before leaving this subject, you will be gratified to learn that during my travels, especially within Her Britannic Majesty's dominions, I was treated with the utmost courtesy; and a banquet complimentary to Liberia was given to me, a few days before my leaving London to return home, by a number of distinguished gentlemen in that city.

I cannot omit to mention the special attention which I received at Sierra Leone from His Excellency Sir Arthur E. Kennedy, the Governor in chief, and from the African citizens of that colony, who, on my homeward voyage, waited upon me by deputation to extend the expression of their sympathy with Liberia in our efforts to establish here an independent negro nationality. This I looked upon as one of the most pleasing incidents of my visit abroad, as it seemed to indicate the approach of the day when there will be an understanding and friendly and intelligent co-operation among the civilized and Christianized descendants of Africa on this coast, both native and colonist.

#### CONSUL-GENERAL IN LONDON.

I regret to inform you that the increasing infirmities of age have deprived the Republic of the able and energetic services of Gerard Ralston, Esq., who for fourteen years has rendered most efficient services to Liberia as Consul-General of this Republic in London. He richly deserves the lasting gratitude of the Liberian people for the invaluable services he has so faithfully rendered. He resigned his office in the month of October last. David Chinery, Esq., highly recommended by Mr. Ralston, as well as by his past services in behalf of African interests, has been appointed to succeed Mr. Ralston.

#### VISIT TO THE UNITED STATES.

My visit to the United States was also of a gratifying character. On the 8th of September last, I had a most interesting interview with President Grant at the Executive Mansion in Washington, and I was pleased to notice the earnest interest manifested by the Chief Magistrate of that great Republic in our little State, and the readiness which he exhibited to do whatever he could to promote the welfare of Liberia. Through his kindness I was enabled to negotiate with the United States Government for a beautiful little iron steamer, the "Rescue." It only remains for you to provide the means to bring her to Liberia.

#### CAPE PALMAS DIFFICULTIES SATISFACTORILY SETTLED.

I am gratified to be able to inform you that the unhappy difficulties which occurred at Cape Palmas in the early part of

my administration, precipitated by reckless and disappointed demagogues, have been brought to a satisfactory settlement. The people, during my absence from the Republic, seeing the error of their course, quietly allowed J. W. Good to take his position as Collector of Customs and Postmaster of the port of Harper, to which he had been appointed by the Chief Executive, with the advice and consent of the Senate. But this was not done, unfortunately, before their rash and intemperate proceedings had laid them and the whole Republic open to the adverse criticism and severe censure of the civilized world. It is to be hoped that the experience of the past year has been fraught with wholesome lessons that will not soon be forgotten.

#### NATIONAL FINANCES.

The derangement of the national finances presents a question of pressing interest. I earnestly entreat you to give your most careful attention to this subject. It is admitted on all hands that one of our sorest needs at present is pecuniary capital. Our currency, because it calls for gold on its face, and because of its great depreciation in the hands of the citizens, but always paid into the custom-house at par, has very much crippled the operations of the Government, and impaired its credit at home and abroad. And yet this is an exceedingly difficult question to manage in our circumstances. Its difficulty has been proved by the number of years during which it has been a vexed and perplexing question. It is difficult to meddle with the medium of exchange without inflicting hardships either on creditors or debtors.

The consolidation of the national debt is one of the means by which that debt may be converted into a sort of available capital and circulate as money upon the faith of the Government which renders itself worthy of credit. Other nations have resorted to it when unable to pay at once the individuals holding claims against their governments. Consols are held by the individual creditors upon the faith of the Government, such as those in circulation in Great Britain and the United States, drawing a certain interest, payable at certain periods named in the law. These consols are transferable for money for a sum little less than the face of them calls for. But stability in the Government, honesty in handling the revenue, the certainty of receipts in excess of disbursements, equal to so much yearly, which can be relied on as a definite sum, amounting to such and such debts to be paid at certain estimated periods of time, must be regarded as indispensable. I commend this subject to your serious consideration, and would suggest that you make stock out of all those debts, to be paid off gradually within a certain number of years to be named by



law. For this purpose it is advisable that you pass a law requiring all persons to deposit their claims against the Government, and to take these bonds, &c., within a specified time.

It is of great importance to ascertain the amount of debentures issued according to the law which authorized them, since it appears that many of these debentures were issued without being registered.

I recommend the adoption of a charter for an individual, and also a charter for a National Bank, and that the one or the other or both shall go into operation as soon as practicable, as funds can be found for the purpose. I am sure that many benefits will accrue to our farmers and mechanics by a sound monetary system to be put on foot by observing the condition above stated.

There is a company of gentlemen being formed in London, to furnish either the coin or every description of merchandize to take up the Liberian currency. If you can so legislate as to show them due protection and a margin of remunerative profits, they will hold out important advantages to Liberia. The prospectus of the company is in my possession, which, if desired, I will lay before the Legislature.

In behalf of the Republic, I entered into a contract with a rich merchant in London for the sum of \$20,000, which might have been extended to \$40,000 at will. After the contract had been made and signed, I requested him not to forward the money until you had made provision for its payment according to the contract. The copy of the contract shall be laid before you for consideration.

During my absence, a contract was entered into by the acting President with N. J. A. Malschalk, Esq., Agent for Messrs. H. Muller & Co., of Rotterdam. A copy of said contract shall be laid before you.

I regret to inform you that the Secretary of the Treasury having persisted in repeated refusals to make his quarterly reports, as the laws requires, was dismissed at a meeting of the Cabinet on the 22d of November last. It becomes your duty, under the circumstances, to appoint and send an able committee to examine the books and investigate the condition in which he left the Treasury Department.

#### COUNTY SEAT—COMPILATION OF LAWS.

The law for removing the county seat from Monrovia to Clay-Ashland has not been carried out, because of a want of funds to erect the necessary buildings.

The compilation of the laws authorized at the session of the Legislature of 1868-'69, is in progress.



## INTERIOR COUNTRY AND POPULATION.

The Government, in consideration of the prospect of an increased commerce presented by the rich advantages which the Barline tribes and country offer, appointed Hon. W. S. Anderson a commissioner to go through that region of country and make such arrangements with the tribes as may facilitate intercourse. The results thus far attained by the treaties made with the natives and the building of block-houses for the protection of trade, exceed the anticipations of the Government. The report of Mr. Anderson will be laid before you.

It would be a great dishonor to us not to attempt to develop the rich resources beyond us, though it be in an imperfect way. And, if we make such laws as shall liberally protect capital that may be invested in the country in the construction of railroads, &c., we cannot fail to stimulate the enterprise and bring into relief the capacities of the country.

The report of the Secretary of the Interior *ad interim* will also be laid before you.

## INDIVIDUAL AND NATIONAL RESPONSIBILITY.

With the large native population available to us, with our natural gifts of climate and soil, with our forests of precious woods and our mineral wealth, there is open before us, if we only manifest a little energy and enterprise, a future of unbounded prosperity and material development. Notwithstanding all the sore trials and difficulties with which we have been beset, Liberia is to become one of the most important agencies in imparting light, civilization, and Christianity into this part of Africa. And I would here remind you of the providential warning in the past of our history, that those who will not discharge the sacred duty entrusted to them of building up a *Negro nationality* on these shores, will be removed in some way or manner to make room for those who will. And remember that you are *honorable* members of the Legislature to no greater extent than your actions prove it by the enactment of such laws as shall promote your country's highest interest, irrespective of party bias. It is a mistaken idea that a tricky, scheming, selfish, or deceptive man in any Legislature is truly an honorable, simply because he had been elected to a seat in one or the other branch of the Legislature. The higher men are elevated, the more careful they should be to deserve well of their countrymen, and the more anxious they should be to show their fitness for the position. For their enlarged influence puts it into their power to disseminate evil examples among the masses of the people.

Upon you depends the character of the masses. Where there is no honor or fixed principles among the leaders of the

people, the people become corrupt. The profession of religion among them becomes a mere form; social intercourse is sadly deranged; confidence between man and man, necessary to do business, is greatly impaired; and all healthful growth is impeded.

#### SETTLEMENT OF NATIVE WARS.

I recommend that you pass a vote of thanks to the various Superintendents who have persevered and settled old and long-standing wars among the natives, as the report of Hon. S. A. Horace, S. J. Crayton, Richard Ford, and John Hagan will show.

#### CONSTITUTIONAL AMENDMENT.

In pursuance of a resolution passed at your last session, authorizing the President to cause an election to be held on the first Tuesday in May, 1870, to ascertain the opinion of the people of the constitutional amendment, I have to inform you that the said election was held, and according to the returns made to the Department of State of said election, the constitutional amendment was considered carried; and I have caused a proclamation to be issued to that effect.

Matters referred to the Judiciary will be laid before you in another communication.

#### CAUSES FOR GRATITUDE.

I feel unwilling to close this communication without expressing my heartfelt gratitude to Almighty God for the kindness vouchsafed to me in preserving my personal health while abroad, in granting me favor among the people, and in permitting me to return safely to our beloved Liberia.

#### EARNEST HOPE, AND PROMISED CO-OPERATION.

It is my earnest hope that harmony and good will may mark your deliberations during the present session, and that the laws made will redound to the highest interests of the country and of our race.

I will most cheerfully co-operate with you in all measures that look to the progress and prosperity of our common country.

EDWARD JAMES ROYE.

MONROVIA, *December 8, 1870.*

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#### LIBERIA METHODIST MISSION.

Bishop Roberts, of the Liberia Annual Conference, writes officially and encouragingly of the work under his care. He says:

In the month of May I visited our several points of operation in the Bassa district, namely, Marshall, Mount Olive,

Durbinville, Edina, Bexley, and Buchanan, *via* Ammons (native) station. Brother Deputie being up and returning accompanied me. Our route was mainly inland, and traveling by canoe, riding, and walking much of the distance, which, under the most favorable circumstances, is rather fatiguing. To sit in a "dugout," (canoe,) twenty inches wide, four or five days successively, propelled by hand paddles at the rate of three or four miles an hour, and then change to walking over prairie lands and the heavy sands of a sea-beach, unfavorably compares with the ease and comfort of steamboat and railway locomotion.

Our first Sabbath after leaving Ammons station—which is not, aside from the existence of a small society of native members, very inviting—we spent at Mount Olive, a native station. At 11 o'clock, A. M., a full congregation assembled, natives mainly, for religious worship, whom I addressed, and my remarks were translated by a native local preacher into their native tongue. During the services there was an exhibition of a lively faith in the "one living and true God." The presence of an old man of seventy summers was particularly attracting. He came forward after service, shook hands, and said he came to the Christian station to better enjoy and learn more about his new-found religion. This old man is in a leading position among his people of the Beah tribe, some seventy-five miles in the interior. He heard for the first time the gospel preached in his country by the native local preacher mentioned above, some two years ago, and was soon convinced his way was "dark" and led to "death," and was brought to the light of truth. Sabbath afternoons are devoted to the interests of the Sunday-school, of which there is one well conducted. In this capacity I met some thirty-nine youths of both sexes, besides several adults. The scene was very interesting. Our hopes in several beat high for future usefulness to thousands in the surrounding country. Several of these youths are members of the church, and one an exhorter.

The new house for divine worship, of which mention was made in a previous letter, approaches completion slowly. Its external appearance adds much to the view of the station. It is of native construction, with doors and windows of framework. When finished, and a bell (which I hope some kind friend of missions will soon furnish) hanging in the cupola, it will be the best chapel of the kind I have seen, and ample for the purpose intended. To promote the interests of this point in its various departments Brother Deputie is zealously engaged, and its advancement is visible.

From Mount Olive we returned to Marshall. At 7 P. M., according to notice, we met a congregation in the little church,

to whom I preached, after which I proceeded to ordain to the order of Deacon, W. H. Davis, local preacher, as ordered by our late Annual Conference. The society in Marshall is numerically small, but a rising spiritual state is apparent.

Leaving Marshall very early next day, we ascended the Barga River about eight miles to Rev. Mr. Herndon's mission station, and thence proceeded to Durbinville mission station, distant about thirty miles. The mission house at this point is now undergoing some repairs, which must of necessity be very limited and not at all equal to the demands. At this station there is a well-organized and prosperous Sabbath-school of thirty-two scholars, twenty of whom are natives. During our visit Brother Pitman informed us that he had suspended his day-school in order to give attention to the repairs of his house. At the time of our visit there was no house for religious services except the mission-house. Brother Kennedy subsequently in a letter says, "At present we have our house built and dedicated to the Lord."

We left for Edina, twelve miles distant, and safely arrived, and met a welcome reception from Brother I. R. Moore, presiding elder, whose guest we were during our stay. Edina has much improved within a few years in buildings and commercial operations. On Sabbath I preached to a very respectable and attentive congregation, with evidence of a healthy spiritual state. Brother Russ, local preacher, now in charge of the circuit, is fully at home in his duties, and zealously prosecuting them. Our day-school, under the direction of W. H. Jacobs, teacher, is doing well. Twenty-three were present when I made a call, which number is about two-thirds of the entire school according to its roll.

Our next visit was to Bexley, nine miles up the St. John's River. I spent a very pleasant and, I trust, profitable Sabbath here, and preached to a crowded congregation and wakeful hearers in a large room in the Receptacle building, which is now used instead of a church edifice. After services, Brother Moore received twelve persons into the church. The work on this circuit increases, and demands additional laborers, which we cannot for want of means well supply. We left, after spending several days in Bexley, for Buchanan. This city is one of the most important in this region, and steadily rising. It is the center of commercial operations, in which several foreign houses are prosecuting extensive business. I spent a Sabbath at this place, and preached to the people. We have an inviting membership, to which some of the most important families belong. A few of the members and others have contributed toward their pastor's salary during the last three years. Our Sunday-school I found advancing in interest. The efficiency of the

officers and teachers has given an impulse to this department of the work, which if persevered in must be of incalculable benefit to the church. We have also an excellent teacher in Brother B. J. Forbes for our day-school. I met in this department twenty-seven scholars. The teacher took the opportunity to examine several classes in practical arithmetic and on black-board, geography, and English grammar. The examination was very satisfactory. The number of scholars in attendance was much below the roll of the school, as you will discover in reports of said school furnished subsequently by the teacher, which accompanies this. The day and Sunday-school departments of our general work are very important to us here as elsewhere.

Our work extends, and urgently demands increased labors. I may truly say, "The harvest is great but the laborers are few." The means to send them out is needed. We have encouraging reports from every quarter of the state of the work, and from some points of its progress and the advancement of the kingdom of Christ.

Brother Ware having recovered from a recent severe illness, from which he barely escaped, writes June 7: "Our quarterly meeting has just closed, and O, what a precious season we had! God was specially present. We are protracting, for the signs of the times bid fair for a general and gracious shower." In another letter he writes, "Several young men of much promise have obtained the peace of God."

Brother N. D. Russ writes: "I have been steadily laboring to promote the work, and, am glad to say, not in vain. Our last quarterly meeting was attended with much interest to the rebuilding of Zion and the ingathering of souls. Praise the Lord."

Rev. L. R. Roberts, at Robertsport, writes: "We have an interesting protracted meeting in progress. Among those seeking the salvation of their souls are several natives, apparently deeply concerned; and up to this time some thirty have professed to enjoy peace through the merits of Christ."

In connection with other duties I continue to direct the special work on this St. Paul's River circuit, supplying the charge when distant. The last six months have devolved much labor to meet regular appointments. Through the mercies of God my strength has been equal to duty, and the charge is in a peaceful condition. Some weeks previous I visited Chase's Town, Congo, at which we have a growing society of native members, five miles distant interiorward, for the purpose of dedicating a small chapel for the worship of God. The larger portion of those assembled were compelled, for want of room inside, to find seats outside. We had a precious season. I returned home not over-fatigued after walking ten miles.

In June I attended quarterly meeting in Monrovia, and took part in the religious services, and enjoyed a profitable season. The love-feast and administration of the Lord's Supper were seasons of much spiritual refreshing. It was truly gratifying to see so many of the number who were brought into the fold of Christ last October continuing in the faith, and professing a good profession before many witnesses in love-feast. The introduction of an excellent organ into the church at Monrovia is an improvement.

In July we had the pleasure of dedicating a house for worship, 35 by 20 feet, in Upper Caldwell.

Very respectfully yours,

J. W. ROBERTS.

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LIBERIA LUTHERAN MISSION.

The following letter, dated November 3, with a supplemental note of December 5, 1870, published in the *Lutheran Observer*, is from the present superintendent of Muhlenburg Mission, St. Paul's River, Liberia.

Rev. David Kelly removed from Pennsylvania some eighteen years ago, and has been the warm and steady friend of the mission since its establishment. He is a man of influence and of education, having been a member of the Legislature of Liberia, and is now an ordained minister in the M. E. Church. He has a farm in the neighborhood of the mission.

Spiritually the mission is getting along very well. We had communion on Sabbath, October 16th, which was truly a blessed season, at which time *eleven* were received into the church. Two of these were reclaimed, who had been suspended by Brother Carnel for three months; they professed pardon and were received by the unanimous vote of the congregation; the rest professed conversion to God; one came from the Methodist church on certificate. Last night another native man from the Golah tribe found peace in believing. He is about 40 years old. Three others from the same tribe are under very serious exercise of mind, but have as yet no evidence of their acceptance with God.

I should like to have a talk with you about this blessed religion of Jesus among the heathen of Africa; suffice it to say, after they profess peace in Christ, they seem to know what is needful for them to be done. Strange as this may appear, it is no less the truth. So, then, I conclude, a man in Christ is one and the same any and everywhere he may be found in the world.

The church has been open for evening prayer-meetings for nearly a month, and is still open. The spirit of reformation and revival commenced about two weeks before our communion; and the Lord has gladdened many hearts since then. Even this very hour two Congo men have embraced Christ as their only hope of pardon and peace. This is the Lord's doing and it is marvelous in our eyes!

I spoke of repairs in my last to you. I am buying shingles now for the purpose of covering the church, boy's house, and prayer-meeting room, and some parts of the mission-house proper. The church building is rather small to accommodate all the members when they all come out; an addition ought to go on to it, making it a little longer; then it would do for a while.

Number and names of persons baptized, October 16, 1870: *Adults*—Anna Gundecker, Mary Eliza Ricks, John Harris, Matthew Benedict, Topsey Powers, and Nancy Harris. *Infants*—Augustus Lochman, son of Michael and Sarah Diehl, Wiley R. Geiger. November 6th: *Adults*—Alex. Wright, William Kiernans, John Taylor. November 13th: *Adults*—Abraham Outland, George Stelling, George Settlemyer, Henry Zeigler. *Infants*—Edward Hay. December 4th: *Adults*—Lewis Harris, and Davis Roe.

This makes the present list of communicants in the congregation 57—a small band to be sure; and perhaps of all God's dear children the feeblest and the poorest; and yet they are His children, embraced by His love and purchased by the blood of His Son, and destined some day to sit down with Abraham, and Isaac, and Jacob in their Father's kingdom. May they be kept through faith unto eternal salvation!

Both the day-school and the Sabbath-school are doing well. In consequence of the increasing membership, it was thought necessary to have officers elected; accordingly, after due notice to the congregation, Michael Diehl and Samuel Sprecher were elected. These are faithful brethren, and prove a great benefit to the church. The latter is the teacher also of our day-school.

And now, my dear brother, pray for us; and may the whole church bear us on its petitions before "the common mercy-seat."

Your brother, in the love of Christ,

DAVID KELLY, *Sup't.*

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#### LIBERIA EPISCOPAL MISSION.

Bishop G. T. Bedell, of Ohio, thus writes to *The Standard of the Cross*:

Our Missionary work on the West Coast of Africa is entering on an exceedingly interesting phase. Perhaps our Church

people do not realize either the extent or the limits of our efforts there. Liberia is our field, with all the territories adjacent that can be reached; all of them crowded with heathen. Liberia is an independent nation. Its inhabitants are partly emigrants from America. They have returned to their own land, in the third or fourth generations, after an enforced sojourn in this country. These emigrants carry their Christianity back to the coasts from whence their forefathers were dragged by slavers. In their new country, amidst the blessings of civilization and the arts of civilized life, they have set up churches and schools. They have their parishes and all organizations allied thereto. In this portion of the field, several of our clergy are laboring; but our Foreign Committee is to them chiefly in the relation of a Pastoral Aid Society.

Our special missionary work is among the native heathen around Cape Palmas and in the interior. Here our Missionary AUER is at work—our only white man, ordained, at present on the coast. He is assisted by two white female missionaries, who are doing a faithful, noble work in the midst of great depression and overpressing cares. But our great encouragement is in the activity and fidelity of the native catechists and candidates for orders. At the Hoffman Institute, young men are being trained for the ministry.

The January number of the *Spirit of Missions* gives a beautiful picture of the Cape whereon our missionary town has grown; a city set on a hill; a light among the Gentiles. Its pretty line of white houses, its school-house, a picturesque church in the midst, with the green sward round, and the homely shrubbery—I have heard them more than once described by our sailors, as a scene very charming to them, whilst their ships lay rolling in the offing.

Among the most encouraging signs to my eye, is a notice in the January number, which possibly many of its readers have passed over as of small account. It is to the effect that a system of street-schools has been commenced, intended to reach the multitude of children who are not sufficiently clad to come to the regular Mission schools. Brother AUER used to talk of it often when he was at Gambier. His heart was full of it. Now he is putting it into practice. He is carrying the gospel, in *their own tongue*, to those who will not come to receive it in the English tongue. It is strange that the effort is comparatively new. Small school-houses are put up in the native towns, costing \$50 apiece! Think of that! \$50 apiece for school-houses. And then they turn it into vestry-room and church. If that is not an economical mission, let us hear of the better!



**DISCOVERY IN EQUATORIAL AFRICA.**

Keith Johnston, Jr., son of the eminent geographer, and himself already an authority on the subject, sends the following communication to *The Academy*:

Perhaps the most important advance which has been made in geographical discovery during the past year has been the exploration of a large portion of Central Africa, lying to the northwestward of the great equatorial lakes, by Dr. Schweinfurth, already known through his botanical studies in the lower Nile valley, the first practiced traveler who has penetrated far into this region. The reports of the ivory traders, Piaggia and the brothers Poncet, had already indicated the great interest of this part of Africa, but it has been left to the German traveler, in reaching a position nearer the equator in the centre of the continent than any European has before attained, to determine the limit of the Nile Valley in this direction, and to cross the water-parting into a westward basin, presumably that of Lake Chad. As yet, only the outlines of Dr. Schweinfurth's discoveries have reached Europe. The newly-explored country lies to the south and west of the perplexing and variable entanglement of rivers and swamps which feed the White Nile from the west in its course between Gondokoro and the Bahr-el-Ghazal, through which Brun-Rollet, Petherick, Madame Tinne, and Von Heuglin have wandered, without entirely unraveling its plan. Beyond this swamp region to the water-parting southwestward, the land traversed by Dr. Schweinfurth forms part of a great sandstone formation. Its surface has two sharply distinguished characters of vegetation: that of the deeply cut channels of its numerous rivers and streams, whose banks are thickly overgrown with tall trees; and that of the grassy park-like steppes between these, with dwarf trees or clumps of bush. On the water-parting itself the aspect of the country changes and presents a system of bare and swampy flats, with a white sandy soil.

The ruling tribe of the inhabitants of the Nile watershed here is that of the Niam-Niams, who are described by the Marquis Antinori as men of powerful form and stately carriage, bronze-colored skin, and long sleek hair. On crossing the water-parting into a fertile country, where the oil-palm gives a new character to the landscape, Dr. Schweinfurth came upon a race differing from these in every respect. The Abanga and Monbuttu of the inner watershed are distinguished by the lighter color of their skin, and their blonde and frizzled hair is worn by both sexes in a high chignon. Though inhabiting a richer land than the Niam-Niams, and in the advance of them in agriculture and the arts, cultivating the banana and other fruits, trading in copper and forging weapons in iron,

the Monbuttu rank far beneath them in the scale of humanity. To the south of the Monbuttu is a dwarf race named Acka or Ticki-Ticki. The average height of the men of this tribe is five feet, but many do not reach this measure.

The most southerly point reached by Dr. Schweinfurth is in latitude  $3^{\circ} 35' N.$ , longitude  $27^{\circ} 5' E.$  of Greenwich, 2,500 feet above the sea, and three days' journey to S. S. E. of the Niam-Niam chief Kifa's (now his son Kanna's) residence, the extremity of Piaggia's route. Here is the palace of Munsa, the chief of the Monbuttu, compared by the traveler to a middle-sized railway station in bulk and form. This capital is south of a great river, named Uelle both by the Niam-Niams and the Monbuttu, which is as large as the Blue Nile in summer at Chartum. It is formed near  $28^{\circ} E.$  longitude by the confluence of the Gadda and Kibali, the latter apparently springing in the neighborhood of the sources of the Tonj, on the inner side of the mountains which enclose the Albert N'yanza. Farther on in its westward course the Uelle is said to receive two large tributaries from the south, and an affluent on the right bank, which Dr. Schweinfurth believes to be the river of Sena reported by Von Heuglin. The Uelle, which is navigated by native canoes of thirty feet in length and six feet broad, is the Bari or Babura River of the brothers Poncet, and since it maintains a northwesterly direction into the land of the Mohammedans, the "clothed people who pray on the ground," it is scarcely to be doubted that it is the upper course of the Shari River, the main supplying stream of Lake Chad. Piaggia and the Poncets report this river as flowing out of a great lake. Brun-Rollet and Von Heuglin each heard of a great lake in this region, and from these reports, especially from the apparently exact information of Piaggia, a fourth great equatorial sheet of water, of an extent rivalling the Victoria Lake, has been represented on recent maps to northwestward of the Albert N'yanza; but for the reasons that the confluence of so many large streams to form the Uelle, show that it is rather a mountain-born river than the outlet of a lake; and that though he came within a few days' journey of the position given by Piaggia to its northern shore, he could nowhere find any one who had seen or heard of the lake at all, Dr. Schweinfurth throws strong doubts on its existence. Still some weight must be given the independently-received information of the four travelers above named, and the question of the existence of this lake is still to be solved.

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geography of a portion of the western side of the Nile Valley; the corresponding eastern half in these latitudes is now being penetrated by the great discoverer, Sir Samuel Baker, with his Egyptian forces, and if, above all, there shall be added to this the long pent-up store of African knowledge which Dr. Livingstone now jealously guards, Inner Africa will no longer be counted among the unknown parts of the globe, and the time of great discoveries will be nearly at an end."

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#### THE BEGINNING OF EMANCIPATION.

The late Rev. Dr. Burgess, of Dedham, Massachusetts, was sent out with Samuel J. Mills, by the American Colonization Society, more than fifty years ago, to explore the Western Coast of Africa. Rev. Dr. Baker, in a recent sketch of Dr. Ebenezer Burgess, in the *Congregationalist*, says:

"Never were two men better fitted to work together and to lay the foundation of a Republic: Mills being bold, adventurous, sanguine; Burgess, cautious, reserved, indefatigable; both of them, philanthropic, believing, hopeful, charitable, fired with zeal to ameliorate the condition of the sons and daughters of Africa in the United States; to provide a home for such of them as were, or might become, free, in the land of their fathers; to encourage emancipation in what were then slave States, and to hasten the day when Ethiopia should stretch out her hands unto God.

"Hence upon the resignation of his office in Burlington, he became the associate of Mills in a mission of inquiry to Western Africa, under the supervision of the American Colonization Society, with a view to establish a colony of the free people of color from the United States on that continent. This mission was the first step toward founding the Republic of Liberia, humble in its origin, but grand in its progress.

"The topics of inquiry were chiefly these: Is there vacant territory, which can be purchased? Is the climate pestilential to the man of color? Will there be danger from starvation by famine? Are the native tribes powerful and warlike? Will the English government allow the establishment of an American colony? On each of these points, his report is full and explicit. But on the voyage home, he was called by Providence to bury in mid-ocean his fellow-commissioner and to assume the entire responsibility of the commission.

"That report and the action taken upon it awoke the nation, constrained her to look with favor on the African, laid the foundation of a Republic, and by logical sequence led to emancipation in the United States."

From the Liberia Register, December 24, 1870.

#### AFRICAN LITERATURE.

The presence of a learned Native Mohammedan from Kankan, at the recent senior examination in Liberia College, marks an epoch in the history of Liberian education.

This distinguished Mandingo was introduced to the President of the College by the Professor of Arabic, and a seat was assigned him among the examiners. His bearing was easy and dignified, and he seemed perfectly at home among the bewildering mass of Arabic manuscripts which he had with him. He had the whole of the Makamat, or *the Assemblies of Hariri*, a portion of which has been recently translated by Professor Cheney of Oxford.

The class in Arabic was examined on the Seventh Makamat, and portions of the Koran. Our visitor followed the examination with great attention, and seemed gratified at the reading and pronunciation of the students. The Professor then requested him to read for the benefit of the students and the entertainment of the spectators. He read passages with great fluency and with the musical intonations of the Orientals.

It is now certain that Liberia College is known in the far interior, and the question of our relations with those distant regions might be easily and satisfactorily solved. By a little energetic procedure it would be comparatively easy to establish regular intercourse between Liberia College and the schools at Musardu, Medina, Kankan, and Futah.

Some years ago, the Rev. Daniel Bliss, D. D., President of Syrian Protestant College, at Beirut, sent to Liberia College several Arabic books, printed in Syria, for distribution among the Arabic reading population accessible to Liberia. On a blank leaf in each of the volumes was printed an Arabic letter addressed "From the city of Beirut to the noble lords, living in Central Africa," proposing certain questions and requesting answers to them.

One of these books was handed to our visitor and his attention called to the questions, with a request that he would write answers to them. After looking them over once or twice, he wrote the paper of which we give a translation below.

The following is a translation of the paper written at Beirut:

"From the City of Beirut, in the Country of Syria, to the noble lords dwelling in Central Africa. Peace to all.

"O, ye noble lords! We have learned of the existence of tribes, whose language is the noble Arabic language, south of the Great Desert; and that they extend from there to the central countries of Africa; and as we desire information respecting them, we have taken this method for that purpose, hoping that

whoever may chance to receive copies of this paper may favor us with answers to the following questions, through the President of the College of Liberia, which is toward the west from your country, as we have understood; and by this means you will form a connection between yourselves and the learned men of the College of Beirut, and we trust that advantage will accrue to you from this.

"What is your religion? What is the number of your people? Is there unity among the tribes whose language is the Arabic, or are they divided into separate communities?"

"Are they all under one government? What is it? and where is its seat?"

"Are all the Arabic tribes in your country of one religion?"

"What is the extent of your country?"

"Are there among you many books? What are the names of the principal and most valuable ones? Are there among you authors? On what subjects have they written?"

To the above questions, Ibrahima, our learned visitor, wrote the following reply:

"In the name of God, the Merciful, the Compassionate; God bless our lord Mohammed, his prophet, and his family, and his companions, and keep them safe.

"The learned men in our Country, Africa, to the learned men in Beirut, in the Country of Syria, peace to all;

"O, ye noble lords! Your letter and your questions have reached us, and we desire to send you answers to them.

"You ask, what is our religion? Our religion is the religion of Islam.\* The number of our people is very great, and we are not divided into separate portions. We are all under one rule, and we belong to the sect of the Malikees. Our religion and the religion of the Arabs is one religion. The extent of our country is from Boporo to Soudan, and from Musardu, and Medina, and Kankan, and Futah, and Hamd—Allahi, and Jenne, and Timbuctu—all these cities have one religion.

"There are many books in our country, and the name of these books are: the *Makamat*, and all the *Makamat* are fifty, and the name of the author of the *Makamat* is Abu Kasim al Hariri; and the *Risalat*, and the author of the *Risalat* is Abu Mohammed Salihu; and the *Tawbid*, and the *Loghat*, and the *Tasrif*, and the *Kamus*, and the *Koran*, and *Jalal-o-din*; but the *Koran* is the chief of all books. Men know it and do not know it; they see it and do not see it; they hear it and do not hear it.

"There are many authors among us. And they have written

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\* The Mohammedans are divided into four parties or persuasions, viz: the "Hanafees," "Shafees," "Malikees," and "Hambeless," called so from the names of the respective doctors whose tenets they have adopted.—*Trans.*

encomiums or invocation of blessings on the prophet of God. The 'Bunmuhaiḥ,' the 'Watirati,' the 'Salat Rabbe,' the 'Shifae,' the 'Tanbihu-al-Anam,' the 'Dalail-al-Kheirati,'—all these are concerning the prophet of God, who is the chief of creatures, the lord of men, and of demons, and of genii, —Mohammed the apostle of God (God bless him and grant him peace!)

"The name of our town is Kankan. The name of the king of Kankan is Mahmud-a-Shafee. By sect Mahmud is skilled in letters and in war; and the name of the Sheikh of Mahmud is Al-hajj. He went on a pilgrimage to Mecca, and Sufa, and Merwa, and Medina and Syria and Egypt. Then the pilgrim returned to Timbuctu, and journeyed from Timbuctu to Hamd-Allahi, and from Hamd-Allahi to Sofala, and from Sofala to Jenne, and from Jenne to Kankan.

"The authors born in our town, Kankan, are our Sheikh, Mohammed Shereef. He is the author of two books, and the names of the books, *Rawda Saadat*, (the garden of delight,) and *Maadan Zahab*, (the mine of gold,) and our Sheikh, Abubekr Shereef,—he is the author of one book, and the name of his book is *Daliya Saghir*, (the small vine;) and Amru Alkidi,—he is the author of many books, and the name of his town is Mahwu. The Imam of Kankan is Abubekr Shereef.

"In our town is much wealth, and the inhabitants are all Muslims; and there are horses and asses and mules and sheep and goats and fowls and gold and silver, all in great abundance in the town of Kankan. The journey from Musardu to Kankan is nine days, and on the road are many pagans; and the journey from Kankan to Futah is six days.

"The King of Kankan is a Shafee by sect. The King of Musardu is partly Muslim and partly pagan. The King of Boporo is a great pagan; his name is Mohammed Sabsu (Momoru Sahwu.) Praise be to God, the Lord of the three worlds.

"The name of the writer is Ibrahim Kabawee."

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#### THE FEAST OF RAMADHAN.

On the afternoon of the 24th December, in company with Senators Wright and Roberts, we started for the Mohammedan town of Vonswa, four miles north of the St. Paul's River, to attend the great feast of Ramadhan on the following day. This feast celebrates the revelation of the Koran.

We reached the town about six o'clock, P. M., just as the new moon had been descried, a fact which was announced by the firing of guns. Soon after we noticed groups of men in various parts of the town with sumptuous bowls before them,

breaking their fast. They fast during the day for thirty days preceding this feast.

On the following morning, about half an hour before daylight, the cry of the Muezzin summoned the faithful to prayer. We went out and witnessed the very impressive early morning worship of these devoted followers of Mohammed.

About nine o'clock, seventy-five men arrayed in new apparel, assembled for worship in an open space, and sat on skins in rows with their faces towards the east, facing the Imam, who conducted the services.

Near the close of the services a proselyte, a Vey man, who had recently embraced Islam, was formally received. He rose in his place in the congregation, and was exhorted by the priest, who welcomed him to the faith of Mohammed, and informed him that his name was thenceforward to be Ibrahima, (Abraham.) This the priest repeated four times and then pronounced a blessing upon the proselyte, who, after shaking hands with several of the old men, took his seat. Whenever a pagan embraces Islam he always receives an Arabic name.

After this ceremony a number of pagans—Pessahs—assembled on the left hand of the priest. He exhorted them on the importance of the religion of Islam and the futility of pagan practices, and having pronounced a benediction upon them, he dismissed them.

Senators Wright and Roberts having then by invitation addressed the multitude, through an interpreter, the congregation dispersed. The young people, joined by the pagan visitors of neighboring villages, entered upon the festivities of the day with music and dancing.

Our visit to these interesting ceremonies deepened our conviction that Mohammedanism is making rapid inroads among the surrounding pagans, while Christianity seems to linger paralyzed on the Coast.—*Ibid.*

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#### THE CONSTITUTIONAL AMENDMENT.

The amendment of the Constitution of the Republic of Liberia, by which the Presidential term of office is extended to four years, and that of Representatives and Senators to four and eight years, respectively, was declared carried, by the vote of the House of Representatives, on the 27th instant.

An important epoch has now been reached in the history of Liberia. The Republic has been delivered from the trammels which from its birth have hampered it. The generality of the people of Liberia have long favored the lengthening of the Presidential term of office. The desirability of such an amendment is the prevailing sentiment of the country. Every one

has felt and deprecated the evils of the frequent electioneering periods. Every one has sighed for relief. Lately, however, the element of party feeling has largely entered into discussions of the question; and party jealousies have interposed barriers in the way of the adoption of the desired amendment. But we think that a measure, conceded by all to be so necessary and important, may just as well come now as at any other time. We do not anticipate from it all the appalling consequences which some predict; but we could on the contrary enumerate numerous advantages that must accrue from it to the country.

"Energy in the executive," says Judge Story, certainly one of the wisest men America has produced, "is a leading character in the definition of a good government. A feeble executive is but another name for a bad execution; and a government ill executed, whatever may be its theory, must in practice be a bad government."

Now from the beginning of the Liberian Republic, its executive has been feeble. And it is a wonder that matters among us have proceeded as well as they have. Being elected for the very short period of two years, the President has had little motive to hazard his popularity by steering an independent course. He had not the motive nor the means to acquire official capacity and experience. He could not get that mastery of his functions, without which it is impossible to discharge them with wisdom, with decision, or with firmness. He scarce became familiar with the duties of his post before he is called upon to abdicate. As soon as he was elected, all these things stared him in the face, and he began to arrange plans to secure his election a second time. He was then in the position of an expectant candidate—with the rod of a capricious constituency held *in-terrorem* over him. How, under such circumstances, could a President be otherwise than weak and vacillating? And it is hardly worth while that we should expatiate on the evils arising from this executive feebleness. Nearly every year during the last ten years we have been furnished with painful illustrations.—*Ibid.*

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From the Liberia Register, January 16, 1871.

#### THE LEGISLATURE.

Our National Legislature is still sitting, and has been since the first Monday in December.

It is very evident from the condition of the country, and the recommendations contained in the President's message, that duties and interests of a very high character devolve upon the present session. We have now arrived at a very important



period in the history of Liberia—a period when something must be done, both to stimulate industry and enterprise at home, as well as to invite capital from abroad. The nation expects this from their Representatives in the Legislature. For this they have elected them. And for this they are willing to endure the heavy tax of our very expensive legislation. The eyes of the entire nation are now turned to the Senate Chamber and the Representative Hall, eagerly expecting such results from their labors as will inaugurate a more hopeful state of affairs in this infant Republic.

The nation wants a *sound financial policy*. Vague and inoperative enactments on this subject will not answer for the present crisis. Something practicable is absolutely necessary to meet the emergency. In speaking of a money policy, we do not refer altogether to a plan for securing loans: this may or may not be practicable. But we urge the necessity of so regulating the collection of our revenue, arising from import and export duties, and direct taxation, that the Government may get the benefit of the same to meet her current expenses. Some of us believe that our annual income is sufficient under proper regulation to fully meet our demands. Consolidate the floating debt of the nation, put on foot a rigidly economical system for collecting our revenue, and the foundation for future prosperity is laid.

Again, the nation wants some well-defined immigration policy, the object of which will be to secure an increased civilized population from the United States, West Indies, South America, Canada—all parts of the globe. As a Government, we are doing absolutely nothing in this matter. Whatever number of emigrants are sent to us by the American Colonization Society, we receive and are apparently satisfied with; whether that number be two hundred a year, two thousand, or none. But suppose this Society sends no more, disorganizes, and abandons the enterprise; shall we remain perfectly indifferent as to the increase of our population? No sane politician could advocate this. No, as a Government we should take up this matter, establish a Bureau of Immigration, and put forth every means to secure a large and rapid increase of our civilized and enlightened population.

Again, the nation wants some proper, equitable, well-regulated system for bringing in more rapidly our native brethren. While it cannot be denied that to civilize and christianize them to the extent that *we* are, will require perhaps a long period of missionary labor; yet many tribes about us are *now prepared* to make *useful citizens*. If we will continue to push back into the interior as we have commenced, enter into treaty stipulations with the native tribes, admit them to citizenship, extend

to them protection, laws, and schools, and require them to contribute to the support of the Government, we shall soon spring out of this state of weakness and imbecility. We shall soon find ourselves in the possession of all the men and means necessary to answer our most urgent demand.

We hope that the Members of the Legislature will realize the weighty responsibilities resting upon them, and fully prove themselves equal to the task of the hour.

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#### THE BOPORO WAR.

Recent intelligence from the interior brings the cheering news that both of the belligerent chiefs, Mormoru and Weta, are tired of the warfare in which they have been engaged for the last several months. While a number of towns have been destroyed, and lives lost on both sides, neither has gained any great advantage over the other. Both are anxious to stop fighting, but neither is willing to be the first to give up.

That the war may be stopped, and both chiefs retire from the field on equal terms, they desire our Government to interfere and settle the matter. We are glad that they have come to this point.

In keeping with our policy, efforts were made before hostilities commenced to prevent this war. But so bitter were the feelings existing between the contending chiefs, that nothing short of steps which the Government did not at the time feel warranted in taking could arrest it. Now that they are convinced, however, of the unprofitableness of war and bloodshed, and see the great damage that they are sustaining thereby, the Government will no doubt readily avail itself of the opportunity of seeking to secure a permanent settlement of the difficulties.

We hope that commissioners will be sent out as soon as practicable, terms of peace proposed, and treaty stipulations at once entered into with the chiefs. This effected, they should both be invited to the capital, and entertained with the respect due to their rank and position.—*Ibid.*

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#### EMIGRANTS.

The Ship "Golconda" arrived at this port on the 23d of December, with 196 emigrants, mostly from the State of North Carolina, sent out by the American Colonization Society. On the voyage they had the benefit of the medical skill of Dr. J. A. Parm, and were generally in good health on their arrival. One hundred and twenty-six of them are to settle at the new settlement of Arthington, and the remainder at Brewerville.

Both of these settlements are on the St. Paul's, and are said to be fine and healthy locations.

Until their houses are erected on their own lands, at the places above named, they are occupying the Society's building in this city, with some private houses. They are expecting to have their houses completed in three months' time, when they will be moved up. Early after their arrival, the Government surveyor went up with the male adults and commenced the survey of their lands, and we learn that the surveys are nearly completed.

Each family has an allotment of one town lot and twenty-five acres of farm land; and each single person of mature age has one town lot and ten acres of farm land. We learn that the necessary tools have been furnished for their use, and that boats are provided for their conveyance every week to and from those settlements, where the male adults are actively engaged in clearing off their lands and in getting out lumber for their houses. They go up to their work on Mondays, and return on Fridays of each week. Aside from their support and care, and the necessary tools and facilities for going up and returning from their work, the Society's Agent, we learn, is furnishing them aid in getting their lands cleared off and planted, and in the erection of their houses.

We highly commend the course pursued in settling the previous company at Arthington and Brewerville, and that which is now being done for the present company. The result of this course is seen with the previous settlers at the two places named, who appear to be contented, and are living comfortably on their own lands, and in their own houses.—*Ibid.*

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#### LIBERIA COLLEGE.

The commencement exercises of this institution took place in Trinity Church, Monrovia, on the 13th ult. The spacious edifice was filled with an attentive audience.

After the opening services, the Salutatory address was delivered by Mr. J. R. Priest, the Valedictory by A. B. King, and the Baccalaureate by Rev. A. Herring, Vice President of the Board of Trustees. Addresses were also made by Messrs. Davis and Erskine. The degree of Master of Arts was conferred on Messrs. J. E. Moore and A. T. Ferguson. That of Bachelor of Arts on Messrs. Priest and King, the late graduates. The parchments were presented by the President of the College with appropriate remarks.

Professor H. R. W. Johnson conducted the music. The number of graduates was only two. While we must not despise the day of small things, yet we cannot help hoping that the day is not distant when we shall see graduating classes of dozens and scores emanating from Liberia College.—*Ibid.*

## VISIT TO SIERRA LEONE.

Professor E. W. Blyden and C. T. O. King, Esq., left in the steamer of the 9th inst. for Sierra Leone, where they propose spending a week or two.

The Professor will no doubt enjoy the visit, as well as find himself profitably employed in visiting the missionary and educational institutions of the Colony. He will also have a fine opportunity, by lectures and otherwise, of seeking to stimulate those feelings of fraternal sympathy that are now so happily growing between Sierra Leonians and Liberians. We are one in race, one in sympathy, and one in work—the elevation of the negro. Why should we not co-operate?

C. T. O. King, Esq., who has successfully engaged in mercantile operations in Monrovia for several years, and who has become a naturalized Liberian, revisits his old home to enjoy again the greetings of friends, and to look upon familiar faces.—*Ibid.*

## THE CHRISTIAN REPUBLIC.

We are gratified to observe, in the *Philadelphia Christian Instructor* the report of a lecture by E. S. Morris, Esq., on "Liberia as I saw it." The subject needs a fresh presentation, for the smoke and turmoil of our own mighty struggle have almost hidden from our sight the little colony planted on the coast of Africa half a century ago. Yet its claims to our consideration are numerous and important. A strip of territory, seven degrees from the line, extending along the coast for six hundred miles, and abounding in the productions of the tropics, Liberia is to be considered not in itself alone, but as opening a gateway to the undeveloped and almost unknown resources of a continent. But it is not of its commercial importance, however great, that we propose to speak. Originally founded as a home for the freedmen, Liberia has become a flourishing, independent Republic, with a population of six hundred thousand souls, a Government modeled after our own, a College, a system of free schools, and all the usual appliances of civilization. Our constitutional amendments, releasing the sons of Africa from the fetters and stripes of bondage, have not destroyed the feeling of caste, which is nearly as strong as ever, and will not be eradicated for many generations, if indeed it is at all. To render the freedmen all the justice in our power, we should return to their ancestral land those of them who desire to go. There they will be free from the bitter sense of degradation which attends them here, for Liberia is the land of the negro, and the white man is there a foreigner.

Of "all the wealth piled by the bondman's two hundred and fifty years of unrequited toil" we can surely spare a small

part to aid in restoring him to the ancient home of his race. He has indeed cost us enough already, but that was our fault, not his. Justice requires of us that we assist the Christian Republic of Liberia. With the growth of its dominion the interests of Christianity will be advanced, and, as a little leaven leaveneth the whole lump, at no distant day the worship of the God of Israel may prevail in the land of the Pharaohs.—*The Schoolcraft (Michigan) Dispatch.*

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From the Christian Intelligencer.

**MERAF.**

In India there has been established by concurrent usage the name "Eurasian," for the offspring of the European father and Asiatic mother. By the same process of word-making I desire to suggest the title "Meraf" as a substitute for the unwholesome word "Mulatto," by which we mark the child of the American father and negro mother.

Of course, "Ameraf" would be the full compound, but I regard the dissyllable (pronouncing it Mer-raf) as preferable, and would modestly give my reason for asking the attention of the intelligent observer of events and men.

When we use the terms "blacks" we have firm footing, but in what grades and varieties does our mention of "colored people" involve us? My suggestion looks to the encouragement, in the African, of respect for his race and color and of hope for black nationality *somewhere*. And, if *we* shall adopt the new term, and the Meraf resent it as invidiously distinctive, may not ulterior preventive good ensue?

To show to the Meraf in the University at New Orleans that a genuine negro of fast color *can* master Greek and Hebrew, with other scholarships, Rev. Chas. H. Thompson has recently gone from a Newark pastorate. The honest blackness of the President of the Liberian Republic and the accomplished African Professor Crummell, a graduate of Oxford University, is pleasing as it is sure. I would like this proposal thought fairly over.

S.

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**DEATH OF BISHOP ANDREW.**

The *Western Christian Advocate*, Cincinnati, Ohio, thus announces the death of this eminent and revered divine, one of the oldest Vice Presidents of the American Colonization Society, having been first elected to that position December 15, 1835:

Bishop Andrew was born in Elbert county, Georgia, May 3, 1794. He commenced preaching in his eighteenth year, and

was admitted into the South Carolina Conference in 1813, being then in his twentieth year. The South Carolina Conference at that time included the States of Georgia and Alabama. In 1832 Mr. Andrew was elected Bishop of the Methodist Episcopal Church. He subsequently connected himself with slavery by marriage, and was invited by the General Conference of 1844 to desist from the exercise of episcopal functions until he could disentangle himself. This action was resisted by the Southern preachers, and became the immediate occasion of the secession, which resulted in the organization of the Methodist Episcopal Church South. Since the death of Bishop Soule, Bishop Andrew has been senior Bishop of that Church. He preached in New Orleans on the 19th of February, and addressed a Sunday-school in the afternoon, which proved to be his last ministerial work. On Tuesday morning, he was smitten with paralysis. The next day he was conveyed to Mobile, where he resided, and died at fifteen minutes past eleven o'clock at night, March 1, 1871. His talents, experience, and energy in the ministry, as well as his connection with the rupture of the Church, will give him a conspicuous place in the American Methodist history. One by one the fathers are leaving us. Let us all remember the shortness of mortal life, even when extended to the full measure of days allotted to us on the earth.

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For the African Repository.

**MARBLEHEAD, MASSACHUSETTS, COLONIZATION MEETINGS.**

On Sabbath, February 26, Rev. D. C. Haynes, District Secretary of the American Colonization Society, preached in the First Congregational church on the missionary aspects of the Society's work. Amongst other illustrations of the deadliness of the West African climate to most white men, he stated the following touching incident:

Some forty years ago, Bishop Hedding, of the M. E. Church, appointed Rev. M. B. Cox missionary to Africa. The general feeling was that Mr. Cox could not live in Africa long enough to justify his being sent, and his brethren tried to influence him against accepting the appointment, but he replied: "I do not expect to live long there, but if I am spared to commence work, I shall establish a bond of union between the M. E. Church and Africa which shall never be broken." In a very short time after he had entered upon his work he sickened and died; but in his last hours he said: "Let a thousand die,

but let not the mission be given up." Thirteen of the thousand are now buried by his side in Monrovia.

All the Boards of Missions have had a similar experience in their prolonged efforts to evangelize West Africa by means of white men. What wonder then that the venerable Rev. Dr. Anderson, Secretary of the American Board, said: "To no practical conclusion have I come more decidedly than that Western Africa must be evangelized by Africans or their descendants." The experience of the Colonization Society for fifty years demonstrates that the descendants of Africa from this country can live, and thrive, and be eminently useful there. And now, in emancipation in this country, God has provided a sufficient number of Christian people for this work to make it rapidly successful. Will not the churches aid those of our colored people desirous of going to Liberia to engage in this work? We think so.

A union meeting was holden in the Baptist church, in the evening. It was entirely filled, and Mr. Haynes spoke for more than an hour on the general work of the Colonization Society in Africa. He was followed by Rev. Dr. Lawrence, of the Second Congregational church, and Rev. Mr. Patch, of the Baptist church, both of whom highly commended the work as explained. Rev. Mr. Allen, of the First Congregational church, was detained from the meeting by sickness. Com.

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LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, *February 7, 1871.*

MY DEAR SIR: The homeward steamer has just come in, a day earlier than she was expected, and consequently I am unable to write you but a short note.

Our emigrants are getting on finely thus far. All the male adults, from the second week of their landing, have been actively engaged in work on their lands and in getting lumber for their houses. I have been up arranging for their settlement and welfare.

Yours truly,

H. W. DENNIS.

**THE BARLINE COUNTRY AND PEOPLE.****LETTER FROM REV. ALEXANDER CRUMMELL.**

Attention is invited to the following letter from the Rev. Alexander Crummell, regarding an interesting and promising field opened by the Government of Liberia to Missions and settlement, and which ought to be occupied without delay:

At the distance of about 120 miles, interiorward, is the country of the Barline people; a lofty, cool, mountainous country, containing a large and crowded population, numerous towns, unusual and superior civil regulations, and distinguished, withal, by great industrial energies. The capital of the country is a large city, surrounded by a wall of stone. Here two market days are kept every week; and thousands of people, even from remote distances, come with both domestic and foreign goods, provisions, and cattle in large numbers for sale.

Important manufactures are carried on in all this region. The people make all their own warlike and agricultural instruments; cultivate and cure their own tobacco; weave their own cloth; prepare their own salt.

But they are heathen, and are imbruted by all the grossness and ferocity of deadly superstition. Indeed, the section in which they live is a part of that vast interior land which I believe to be the darkest place on earth: that quarter of the continent where never missionary or traveler has penetrated for adventure, or for the purpose of carrying the "glad tidings." Two hundred miles from the coast there is a vast range of country, extending from about longitude 3 deg. to longitude 10 deg. west of Greenwich: which, without doubt, has remained for ages isolate and disconnected from the outer world; where Christian or Mohammedan never trod; and where, save by a few visits from the Cavalla missionaries, and especially by my former pupil, Rev. Mr. Seton, heathenism has reveled for ages, undisturbed in its own rank and deadly barbarities.

The Government of Liberia has recently sent a Commissioner to the kings and headmen of this country. He was received with gladness and distinction. With the utmost willingness they ceded their territory to the Liberian Government, and our national flag now floats within the bounds of their capital. The chief motive which has led them so cordially to subject



themselves to Liberian authority is the desire for an easy access to the Coast, and safety and security in journeys thereto. The faith of the Liberian Government is pledged to them, that this security and safety shall be fully given them. Already, block-houses (small forts) are being erected at stages of fifteen and twenty miles, for the purpose of keeping open roads, and maintaining peace on the road to this country.

The chiefs and headmen express strong desires for teachers, for the instruction of their children; and declare their willingness to receive missionaries. I have had a long conversation with the Commissioner; and he assures me that there is now every facility offered for founding a Mission among this people. He intends, please God, to make another visit to Barline early in October, in order to convey the chiefs to Monrovia, at the time of the next session of the Legislature in December, and he very kindly gave me the privilege to join his party for a missionary visit.

I repeat, that it is my conviction that this is the greatest, most promising, most secure opening which our Mission has ever had to the interior of Africa. It seems to me desirable that a missionary should be sent there, *i. e.*, to the capital, without delay; that a good substantial house should be at once erected; that a school-master should accompany the missionary; that two mature and intelligent and pious females, Liberian women, should be connected with the party; that a superior outfit should be furnished, so that the Mission should be commenced in the sight of the heathen with strength, and not with a show of weakness and littleness; with some of the outward seeming that God's Church comes there to do God's work in earnestness and solemn reality.

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#### ITEMS OF INTELLIGENCE.

**ADDITIONAL MAILS FOR LIBERIA.**—Under arrangements made conjointly by the African Steamship Company and the British and African Steam Navigation Company, the number of monthly mail services from Liverpool to the West Coast of Africa is about to be increased by two additional steamers, sailing respectively on the 18th and 30th of each month. There will therefore henceforward be four outward mails every month, *viz.*: By British and African Steam Navigation Company's ship on the 6th and 18th; by African Steamship Company's ship on the 24th and 30th.

**EMIGRATION TO LIBERIA.**—There is a steadily increasing stream of applications for emigration to Liberia, the flourishing African Republic, established by such noble American philanthropists as the Rev. Robert Finley, D. D., the Rev. Archibald Alexander, D. D., the Rev. Samuel J. Mills, and a host of others. Earnest Christians of all denominations have united in this great work for the uplifting of the African race. Henry Clay and Stephen A. Douglas, James Buchanan and Abraham Lincoln, while holding opposite views on many other subjects, were the earnest advocates of this philanthropic work. The openings for usefulness in Africa are wider than ever before. Pious freedmen are anxious to go and build up a tropical negro nationality, to do for Africa a work similar to that of the Anglo-Saxon in America. Friends of republican institutions, we ask your aid for the Christian Republic of Liberia! Friends of missions, we ask your help for the pious colonists, who are ready, with strong arms and warm hearts, to go forth as sappers and miners to assail the strongholds of Satan in Africa! Let each one do something.—*Rev. Thomas S. Malcom, in the Presbyterian.*

**A RETURNED LIBERIAN.**—Richard Howard, who went to Liberia from this city, in November, 1869, has returned on a brief visit. He desires to organize a select company to settle at Harrisburg, on the St. Paul's River, in Liberia. He is delighted with his African home. His health has been better there than in Philadelphia.—*Philadelphia Inquirer.*

**STEAM NAVIGATION OF THE QUANZA.**—The steamer Conga, belonging to the River Quanza Navigation Company, left St. Paul de Loanda early in December for that river. For six months the Quanza has not been navigable for vessels of the Conga's draught, but at this season the river begins to deepen, and it is expected that this steamer will be enabled to proceed a hundred miles up the river to Dondo. This will be an advantage, as during the period the water is low the produce has to be brought down from various towns in barges, occupying fourteen or fifteen days; whereas the Company will now have regular communication with Dondo once a-week, or even oftener if necessary.

**DIAMONDS STILL ABUNDANT.**—The South African papers still teem with glowing accounts of the new diamond fields in the Vaal valley. The Orange Free State fields, adjoining Cape Colony, have so far proved most prolific. *The Cape Argus*, published at Cape Town, says: "In our last summary for the English mail, we pointed to the fact that not fewer than 883 diamonds, the estimate value of which was put down at £30,500, were exported from this port during the month of September. By the Northam, which leaves to-morrow, further shipments of diamonds will be made." A correspondent of the same paper at the diamond fields writes: "Here on the banks of the placid Vaal River, a diamond of the first water, eclipsing in size and beauty the 'Star of Africa,' has been found. Hundreds and hundreds of persons saw the gem. There have been more diamonds discovered this week than in any previous week since the first diamond was picked up, and they have averaged from one to twenty carats."

## Receipts of the American Colonization Society,

From the 20th of February to the 20th of March, 1871.

<b>MAINE.</b>		
By Rev. J. K. Converse, (\$40.00.)		
<i>South Berwick</i> —Cong. Ch. and Society to const. Dea. NATHANIEL HOBBS a L. M. \$30; Charles E. Norton second inst. to const. Mrs. SALOME B. NORTON a L. M. \$10.....	40 00	
<b>NEW HAMPSHIRE.</b>		
<i>Hollis</i> —Mrs. Leonard Jewett .....	10 00	
<b>VERMONT.</b>		
<i>Northfield</i> —Rev. William S. Hazen.....	2 00	
By Rev. J. K. Converse, (\$168.00.)		
<i>St. Johnsbury</i> —Hon. Horace Fairbanks, Henry Fairbanks, Mrs. Franklin Fairbanks, each \$30; Hon. Moses Kitttridge, \$10; Charles Dana, A. E. Rankin, Cash, each \$5; Mrs. Thomas Kidder, \$3; F. Bingham, Thomas L. Hall, Mrs. C. M. Stone, E. A. Walker, each \$2; George Aldrich, \$1.....	127 00	
<i>Newbury</i> —Add'l—Freeman Keyes.	30 00	
<i>Barnet</i> —Robert Harvey, \$5; L. L. Hazen, \$2; I. O. Hoyt, S. S. Clark, Mrs. J. D. Abbott, M. D. Johnson, each \$1.....	11 00	
	170 00	
<b>CONNECTICUT.</b>		
<i>New Haven</i> —R. S. Fellowes.....	30 00	
By Rev. D. C. Haynes, (\$50.00.)		
An old Friend.....	50 00	
	80 00	
<b>MASSACHUSETTS.</b>		
<i>Lowell</i> —Mrs. Margaret B. Blanchard.....	200 00	
By Rev. D. C. Haynes, (\$547.00.)		
<i>Boston</i> —Hon. B. R. Curtis, George H. Kulm, each \$20; Norfolk and Baltimore Steamship Co., \$15; Judge B. F. Thomas, H. S. Chase, Rev. Dr. Gannett, each \$10; J. W. Blake, B. F. Reed, J. W. Brigham, each \$5; S. S. Blanchard, \$3.....	103 00	
<i>Marblehead</i> —Col. Baptist Ch., \$10; Rev. G. W. Patch, Jonathan Brown, W. H. Boynton, each \$5; others \$5, to const. Rev. G. W. PATCH a L. M.; First Cong. Ch., Miss A. Dana, Miss M. A. Harris, each \$10; N. P. Sanborn, \$5; others \$8, to const. N. P. SANBORN a L. M.....	63 00	
<i>Amherst</i> , add'l—Cash.....	1 00	
<i>Charlestown</i> —Dr. Henry Lyon, \$15; T. T. Sawyer, George Hyde, Wm. Carlton, James F. Hunnewell, each \$10; Geo. W.		
Little, S. P. Hill, R. Frothingham, Edward Lawrence, A. Carlton, each \$5.....	80 00	
<i>Haverhill</i> —Legacy of Samuel Chase, by C. W. & R. S. Chase, Ex'rs.....	500 00	
	747 00	
<b>NEW YORK.</b>		
By Rev. Dr. Orcutt, (\$404.00.)		
<i>New York City</i> —B. Aymar, A. Norrie, each \$100; Mrs. A. C. Brown, \$75; Mrs. E. S. Jaffray, \$20; R. E. Livingston, \$15; George Jones, \$12; Peter McMartin, Cash, each \$10; F. De P., G. D. H. Gillespie, each \$5; C. H. Scott, \$2 .....	354 00	
<i>Brooklyn</i> —Mrs. Margaret Dimon.....	50 00	
	404 00	
<b>PENNSYLVANIA.</b>		
<i>Cross Cut</i> —A. D. Simpson.....	3 00	
<b>DISTRICT OF COLUMBIA.</b>		
<i>Washington</i> —Miscellaneous.....	1,278 76	
<b>FOR REPOSITORY.</b>		
<b>NEW HAMPSHIRE</b> — <i>East Hempstead</i> —Reuben Roundy, to Jan. 1, 1872.....	1 00	
<b>VERMONT</b> — <i>Barnet</i> —Rev. L. S. Watts, \$1. <i>St. Johnsbury</i> —John Hews, \$1. <i>Fair Haven</i> —Otis Eddy, \$1; J. Sheldon, \$1; each to April 1, 1872, by Rev. J. K. Converse.....	4 00	
<b>NEW YORK</b> — <i>New York City</i> —Clark & Maynard, to Sept. 1, 1871 .....	4 00	
<b>NEW JERSEY</b> — <i>Trenton</i> —John S. Chambers, to Jan. 1, 1872. ....	1 00	
<b>PENNSYLVANIA</b> — <i>Cross Cut</i> —A. D. Simpson, to Jan. 1, 1872.....	7 00	
<b>DISTRICT OF COLUMBIA</b> — <i>Washington</i> —Miss S. Galther, to Jan. 1, 1872 .....	2 00	
<b>NORTH CAROLINA</b> — <i>Windsor</i> —Miss F. L. Roulhac, to Jan. 1, 1872 .....	1 00	
<b>TENNESSEE</b> — <i>Murfreesboro</i> —T. S. Stewart, to Jan. 1, 1872.....	1 00	
<b>KENTUCKY</b> — <i>Birmingham</i> —G. W. Myett, to Oct. 1, 1871 .....	50	
<b>INDIANA</b> — <i>Bloomington</i> —J. R. Hemphill.....	5 50	
<b>MICHIGAN</b> — <i>Farmington</i> —David Cudworth, to Jan. 1, 1872. ....	2 00	
Repository.....	29 00	
Donations.....	1,154 00	
Legacy.....	500 00	
Miscellaneous.....	1,278 76	
<b>Total</b> .....	\$2,981 76	

T H H

# African Repository.

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VOL. XLVII.]

WASHINGTON, MAY, 1871.

[No. 5.]

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## WANT TO GO TO LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is having large experience in the earnest desire of the people of color to go to Liberia for their own good and that of Africa. Some twenty-six hundred have been given passage since the close of the war, and demands are constantly pressing upon it by thousands of others for the opportunity to follow them. All these applications have been made without effort on the part of the Society. The following letters received within the past few weeks are given as showing the extent and spontaneousness of the appeals for settlement, and in the hope that our friends may be moved to furnish the means to enable the deserving applicants to plant civilization and Christianity in Africa:

### FROM NORTH CAROLINA.

This is to inform you that the colored people of this place and vicinity (or a part of them) have organized themselves into a Society, in order to aid each other to emigrate. They have elected their President, Vice President, Secretary, and Treasurer, and adopted a constitution and by-laws, and obtained forty or fifty names the first meeting. The President is a Methodist minister, and thinks he can muster up five hundred emigrants at least within his circuit by next fall. He has requested me to apply to you for copies of any documents, such as newspapers published in Liberia, and any and every thing that you can furnish that will give them information relative to that country. I have been holding meetings and addressing the colored people in parts of Virginia and this State without any authority, except what I have obtained from my God, but I find that if I had the sanction of the Colonization Society it would be of great use to me and the cause in many places; but

if that can't be obtained, I can go on upon "my own hook," and do the best I can. The Society here intend to issue an address to their people throughout this State, requesting them to organize county societies and send delegates to a State Society, to convene some time in the summer. Your early response to this will be most thankfully received.

T\*\*\*\*\* W\*\*\*\*\*.

FROM SOUTH CAROLINA.

The undersigned compose a committee who are a part of a company who desires emigrating to the West Coast of Africa, viz, Liberia, for the purpose of colonizing. It consists of eighty families, more or less, of the best farmers, anxious to get good, fertile land to cultivate and means with it, and also experienced blacksmiths, carpenters, house-painters, plasterers, boot and shoemakers, rock and brick-masons, wagon-makers, &c., &c. Most of the company are very industrious in all their occupations, and part of the above number are school-teachers of various and useful branches, and also preachers and exhorters of various sects, with good credentials and recommendations at home. Such is the company who desires emigrating to the West Coast of Africa, viz, Liberia, and who at the first convenient time write to you to get all needful information and all possible aid from the Colonization Society at Washington, D. C., where we have been advised to apply by Rev. James B. Taylor, Corresponding Secretary of the Foreign Mission Baptist Board at Richmond, Va., and Rev. John B. Adger, Professor of Ecclesiastical History and Church Polity at Columbia, S. C. We had occasion to ask counsel of them as to a vessel in which to sail to Liberia, and when and how often a vessel would sail from any seaport of the United States to Liberia, and from what ports, and when and on what terms it would convey us to Liberia, and as to what provision we may expect on the way and after we arrived, and how long, and if we may expect a house for each family and land, &c., &c. And those respected gentlemen referred us to the Secretary of the Colonization Society, Washington, D. C., for pamphlets and papers and all needful information. Therefore we submit the above to you, if you be the proper authority for information, and if not

transfer it to those who are, and solicit for us a speedy answer. The undersigned, as a committee of the whole company, solicit a satisfactory answer soon to the above queries. Direct to Rev. E. H\*\*\*, at ———, S. C. E. H\*\*\*, *Chairman*, J\*\*\*\* M\*\*\*\*, J. P. H\*\*\*, P\*\*\*\* W\*\*\*\*\*, S\*\*\*\* H\*\*\*.

FROM GEORGIA.

I have to inform you that my people are somewhat despondent over your letter, they having disposed of their all and having moved here to await the time of their departure. If it is impossible for you to pay their expenses to Norfolk, they are willing to assist in defraying the expenses of having the ship brought into Savannah rather than be left. Will you not therefore in your next letter give us a positive answer in relation to that matter? The people consist of some of our *best* and most respected citizens—all farmers, with but one or two exceptions. There can be seventy-five passengers sent from here should the ship come into Savannah. J. D. E\*\*\*.

FROM EASTERN NORTH CAROLINA.

Those who expect to go from ——— are nearly all farmers and will not be ready until the fall of the year, on account of their crops. I have been informed by reliable persons that three hundred and fifty or more are making preparations to leave at that time. I have been requested by them to ask you will the ship be ready to take them next fall? I hand you twenty-five names, with their ages, &c., to be added to those of the one hundred and sixty-five applicants already sent to you. Please do all you can for us. P\*\*\*\* M\*\*\*\*\*.

FROM TENNESSEE.

I address you for the purpose of ascertaining some facts as to the present operations of your Society. I am familiar with the terms upon which you sent colored families to Liberia, previous to the war. Some of the colored people here desire to go, and have requested me to write you for the particulars. Please address me at this place. I am pastor of a Presbyterian congregation in this city. M. R. J\*\*\*\*\*.

FROM NORTH CAROLINA.

I write to inform you of the increasing spirit of emigration. I have never seen anything like it. There has within the last

two weeks been four or five letters received in my neighborhood from Liberia. These have completely stirred up the colored people. Some of them that were "down" on the business are now the most anxious to go to Liberia. \* \* \* \* Some of the people that sent their names last fall say, when the boat comes they are going, that they dislike sending their names again for fear you will not believe them, but they intend to go the first chance. Mr. ——— informs me that there are forty-five persons in his neighborhood who desire to go to Liberia when the ship next sails, but they are afraid to send their names in yet for fear of being thrown out of doors. Some say they are not going to cultivate any land this year, but hire their children out by the month, in order that they may be ready for the first expedition. W. G. R\*\*\*\*.

FROM GEORGIA.

I am glad to hear from you, and thank you for your fairness toward me. I have gone to making bricks here for a support for my family. Most all of the people are working with me that intends to go to Liberia, and some of them are jobbing about that are going next fall. You say in your letter that you are trying to raise money to send emigrants. If it will be any benefit to you and to me, I will send you fifty dollars this spring. If you approve of this, tell me how to send it? Tell me how many can go from this county next fall? The people are constantly asking me, can they go? I tell them I don't know, but if they will save their money and send it to the Society, it would be better than to spend it in this country, where they can never be anybody, even if they try.

J\*\*\*\*\* B\*\*\*\*\*.

FROM EASTERN NORTH CAROLINA.

The colored people have called on me often, but I have not been able to attend to them, as I have rented out my office and have no place to receive them. Two men came to see me that live twenty miles from here, and said that there were about one hundred and fifty belonging to the same church with them that wish to go to Liberia. I have since heard that they had taken two hundred names, but the weather has been so bad there has been but little travel, and I have not received the

list. The inquiry is, will the ship sail in May? As this is deemed doubtful, the people have arranged their bargains and are at work until November, when, if nothing happens, there will be at least three hundred to go from this and the adjoining county of M\*\*\*\*\*. J. S. S\*\*\*\*\*.

FROM SOUTHERN NORTH CAROLINA.

I want to know if it is too late to make application for some twelve or thirteen families to go on the next month's ship. If not, please to let me know as soon as you can, for since last Sunday I have had over a dozen men to call, that want to go at that time. There are a great many more families here that want to go, but not until next fall. If they have not made application yet, they soon will. I will write you soon, so as to let you know how the power of emigration is working on the colored people in this little city. All those that want to go next month are mechanics and farmers. E. H. G\*\*\*\*\*.

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From the Methodist Quarterly Review.

MOHAMMEDANISM IN WESTERN AFRICA.

BY REV. EDWARD W. BLYDEN, A. M., PROFESSOR IN LIBERIA COLLEGE, WESTERN AFRICA.

George Sale has prefixed to the title-page of his able translation of the Koran the following motto from Saint Augustin: "*Nulla falsa doctrina est, quæ non aliquid veri permisceat.*" Recent discussions and investigations have brought the subject of Mohammedanism prominently before the reading public, and the writings of Weil, and Noldeke, and Muir, and Sprenger, and Emanuel Deutsch have taught the world that "Mohammedanism is a thing of vitality, fraught with a thousand fruitful germs;" and have amply illustrated the principle enunciated by Saint Augustin, showing that there *are* elements both of truth and goodness in a system which has had so wide-spread an influence upon mankind, embracing within the scope of its operations more than one hundred millions of the human race; that the exhibition of gems of truth, even though "suspended in a gallery of counterfeits," has vast power over the human heart.

The object of the present paper is to inquire briefly into the condition and influence of Mohammedanism among the tribes of Western Africa. Whatever may be the intellectual inferiority of the negro tribes, (if, indeed, such inferiority exists,) it is certain that many of these tribes have received the religion of Islam without its being forced upon them by the overpowering arms of victorious invaders. The quiet development and



organization of a religious community in the heart of Africa has shown that negroes, equally with other races, are susceptible of moral and spiritual impressions, and of all the sublime possibilities of religion. The history of the progress of Islam in this country would present the same instances of real and eager mental conflict, of minds in honest transition, of careful comparison and reflection, that have been found in other communities where new aspects of truth and fresh considerations have been brought before them. And we hold that it shows a stronger and more healthy intellectual tendency, to be induced by the persuasion and reason of a man of moral nobleness and deep personal convictions to join with him in the introduction of beneficial changes, than to be compelled to follow the lead of an irresponsible character, who forces us into measures by his superior physical might.

Different estimates are made of the beneficial effects wrought by Islam upon the moral and industrial condition of Western Africa. Some are disposed to ignore altogether any wholesome result, and regard the negro Moslems as possessing, as a general thing, only the external appendages of a system which they do not understand. But such a conclusion implies a very superficial acquaintance with the state of things among the people. Of course cases are found of individuals here and there, of blustering zeal and lofty pretensions—qualities which usually exist in inverse proportion to the amount of sound knowledge possessed—whose views, so far as they can be gathered, are no more than a mixture of imperfectly understood Mohammedanism and fetichism; but all careful and candid observers agree that the influence of Islam in Central and West Africa has been, upon the whole, of a most salutary character. As an eliminatory and subversive agency, it has displaced or unsettled nothing as good as itself. If it has introduced superstitions, it has expelled superstitions far more mischievous and degrading. And it is not wonderful if, in succeeding to a debasing heathenism, it has in many respects made compromises, so as occasionally to present a barren hybrid character. But what is surprising, is that a religion quietly introduced from a foreign country, with so few of the outward agencies of civilization, should not in process of time have been altogether absorbed by the superstitions and manners of barbarous pagans. But not only has it not been absorbed, it has introduced large modifications in the views and practices even of those who have but a vague conception of its teachings.

Mungo Park, in his travels seventy years ago, everywhere remarked the contrast between the pagan and Mohammedan tribes of interior Africa. One very important improvement noticed by him was *abstinence from intoxicating drinks*. "The

beverage of the pagan negroes," he says, "is *beer and mead*, of which they often drink to excess; the Mohammedan converts drink *nothing but water*."\* Thus throughout Central Africa there has been established a vast *total abstinence society*; and such is the influence of this society that where there are Moslem inhabitants, even in pagan towns, it is a very rare thing to see a person intoxicated. They thus present an almost impenetrable barrier to the desolating flood of ardent spirits with which traders from Europe and America inundate the coast, and of which we have recently had so truthful and sadly suggestive an account from a missionary at Gaboon.†

Wherever the Moslem is found on this Coast, whether Jalof, Foulah, or Mandingo, he looks upon himself as a separate and distinct being from his pagan neighbor, and immeasurably his superior in intellectual and moral respects. He regards himself as one to whom a revelation has been "sent down" from Heaven. He holds constant intercourse with the "Lord of worlds," whose servant he is. In his behalf Omnipotence will ever interpose in times of danger. Hence he feels that he cannot indulge in the frivolities and vices which he considers as by no means incompatible with the character and professions of the Kafir or unbeliever. Nearly every day his Koran reminds him of his high privileges, as compared with others, in the following terms:

"Verily those who believe not, among those who have received the Scriptures, and among the idolaters, shall be cast into the fire of hell, to remain therein forever. These are the worst of creatures. But they who believe and do good works, these are the best of creatures; their reward with their Lord shall be gardens of perpetual abode.‡

"Whoso taketh God and His apostle and the believers for friends, they are the party of God, and they shall be victorious."§

But there are no caste distinctions among them. They do not look upon the privileges of Islam as confined by tribal barriers or limitations. On the contrary, the life of their religion is aggressiveness. They are constantly making proselytes. As early as the commencement of the present century, the elastic and expansive character of their system was sufficiently marked to attract the notice of Mr. Park. "In the negro country," observes that celebrated traveler, "the Mohammedan religion has made, and continues to make, considerable progress." "The yearning of the native African," says Professor Crummell, "for a higher religion, is illustrated by the singular fact that Mohammedanism is rapidly and peaceably spreading all

\* Park's Travels, chap. ii.

‡Sura xviii.

† Mr. Walker, in "Miss. Herald," Feb., 1870.

§Sura v.

through the tribes of Western Africa, even to the Christian settlements of Liberia."\* From Senegal to Lagos, over two thousand miles, there is scarcely an important town on the seaboard where there are not at least one mosque and active representatives of Islam, often side by side with the Christian teachers. And as soon as a pagan, however obscure or degraded, embraces the Moslem faith, he is at once admitted as an equal to their society. Slavery and the slave-trade are laudable institutions, provided the slaves are Kafirs. The slave who embraces Islam is free, and no office is closed against him on account of servile blood.

The pagan village possessing a Mussulman teacher is always found to be in advance of its neighbors in all the elements of civilization. The people pay great deference to him. He instructs their children, and professes to be the medium between them and Heaven, either for securing a supply of their necessities, or for warding off or removing calamities. It must be borne in mind that people in the state of barbarism in which the pagan tribes are usually found have no proper conceptions of humanity and its capacities. The man, therefore, who by unusual strength or cunning achieves something which no one had achieved before him, or of which they do not understand the process, is exalted into an extraordinary being, in close intimacy with the mysterious powers of nature. The Mohammedan, then, who enters a pagan village with his books and papers and rosaries, his frequent ablutions and regularly recurring times of prayers and prostrations, in which he appears to be conversing with some invisible being, soon acquires a controlling influence over the people. He secures their moral confidence and respect, and they bring to him all their difficulties for solution and all their grievances for redress.

To the African Mussulman, innocent of the intellectual and scientific progress of other portions of the world, the Koran is all-sufficient for his moral, intellectual, social, and political needs. It contains his whole religion and a great deal besides. It is to him far more than it is to the Turk or Egyptian upon whom the light of European civilization has fallen. It is his code of laws and his creed, his homily and his liturgy. He consults it for direction on every possible subject; and his pagan neighbor, seeing such veneration paid to the book, conceives even more exaggerated notions of its character. The latter looks upon it as a great medical repository, teaching the art of healing diseases, and as a wonderful store-house of charms and divining power, protecting from dangers and foretelling future events. And though the prognostications of his Moslem prophet are often of the nature of *vaticinia post eventum*, yet

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\* "Future of Africa," page 305.

his faith remains unshaken in the infallibility of "Alkorana." He, therefore, never fails to resort in times of extremity to the Mohammedan for direction, and pays him for charms against evil. These charms are nothing more than passages from the Koran, written on slips of paper, and inclosed in leather cases about two or three inches square—after the manner of the Jewish phylactery—and worn about the neck or wrist. The passages usually written are the last two chapters of the Koran, known as the "Chapter of Refuge," because they begin, "Say, I take refuge," etc. In cases of internal complaints one or both of these chapters are written on certain leaves, of which a strong decoction is made, and the water administered to the patient. We have seen these two chapters written inside a bowl at Alexandria for medicinal purposes.

The Moslems themselves wear constantly about their persons certain texts from the Koran called *Ayat-el-hifz*, verses of protection or perservation, which are supposed to keep away every species of misfortune. The following are in most common use: "God is the best *protector*, and he is the most merciful of those who show mercy." (Sura xii, 64.) "And God compasseth them behind. Verily it is a glorious Koran, written on a *preserved* tablet," (Sura lxxxv, 20.) Sometimes they have the following rhymed couplet:

Bismi illahi arrahman, arrahim  
Ausu billahi min es-Shaytan arrajim.\*

This couplet is also employed whenever they are about to commence reading the Koran, as a protection against the suggestions of Satan, who is supposed to be ever on the alert to whisper erroneous and hurtful constructions to the devout reader.

The Koran is almost always in their hand. It seems to be their labor and their relaxation to pore over its pages. They love to read and recite it aloud for hours together. They seem to possess an enthusiastic appreciation of the rhythmical harmony in which it is written. But we cannot attribute its power over them altogether to the jingling sounds, word-plays, and refrains in which it abounds. These, it is true, please the ear and amuse the fancy, especially of the uncultivated. But there is something higher, of which these rhyming lines are the vehicle; something possessing a deeper power to rouse the imagination, mould the feelings, and generate action. Mr. Gibbon has characterized the Koran as a "tissue of incoherent rhapsodies."† But the author of the "Decline and Fall" was, as he himself acknowledges, ignorant of the Arabic language,

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\* In the name of God, the Merciful, the Compassionate,  
I take refuge in God from Satan, whom we hate.

† Chap. I.

and therefore incompetent to pronounce an authoritative judgment. Mr. Hallam, in a more appreciative vein, speaks of it as "a book confessedly written with much elegance and purity," containing "just and elevated notions of the divine nature and moral duties, the gold ore that pervades the dross."\* The historian of the "Middle Ages," a most conscientious investigator, had probably read the book in the original—had been charmed with its *sense* as well as its *sound*. Only they who read it in the language of the Arabian author can form anything like an accurate idea of its unapproachable place as a power among unevangelized communities for moulding into the most exciting and the most expressive harmonies the feelings and imaginations. Says a recent able and learned critic:

"The Koran suffers more than any other book we think of by a translation, however masterly. The grandeur of the Koran consists, its contents apart, in its diction. We cannot explain the peculiarly dignified, impressive, sonorous mixture of Semitic sound and parlance; its *sesquipedalia verba*, with their crowd of prefixes and affixes, each of them affirming its own position, while consciously bearing upon and influencing the central root, which they envelop like a garment of many folds, or as chosen courtiers move round the anointed persons of the king.†

The African Moslem forms no exception among the adherents of Islam in his appreciation of the sacred book. It is studied with as much enthusiasm at Boporo, Misadu, Medina, Kankan,‡ as at Cairo, Alexandria, or Bagdad. In traveling in the exterior of Liberia we have met ulemas, or learned men, who could reproduce from memory any chapter of the Koran, with its vowels and dots and other grammatical marks. The boys under their instruction are kept at the study of the books for years. First they are taught the letters and vowel marks, then they are taught to read the text, without receiving any insight into its meaning. When they can read fluently they are taught the meaning of the words, which they commit carefully to memory; after which they are instructed in what they call the "Jatali," a running commentary on the Koran. While learning the Jatali they have side studies assigned them in Arabic manuscripts, containing the mystical traditions, the acts of Mohammed, the duties of fasting, prayer, alms, corporal purification,§ etc. Young men who intend to be enrolled among the ulemas take up history and chronology, on which they have some fragmentary manuscripts. Before a student

\* "Middle Ages," chap. vi.

† Emanuel Deutsch, in the *Quarterly Review* (London) for October, 1869.

‡ Mohammedan towns, from seventy-five to three hundred miles east and northeast of Monrovia.

§ The student at this stage is called talib, that is, one who seeks knowledge.

is admitted to the ranks of the learned he must pass an examination, usually lasting seven days, conducted by a Board consisting of imáms and ulemas. If he is successful, he is led around the town on horseback, with instrumental music and singing. The following ditty is usually sung:

Allahumma, ya Rabbee  
Salla ala Mohammade,  
Salla Allahu alayhe wa Sallama.\*

After which the candidate is presented with a sash or scarf, usually of fine white cloth, of native manufacture, which he is thenceforth permitted to wind round his cap, with one end hanging down the back, forming the Oriental turban. This is a sort of Bachelor of Arts diploma. The men who wear turbans have read and recited the Koran through many hundred times; and you can refer to no passage which they cannot readily find in their apparently confused manuscripts of loose leaves and pages, distinguished not by numbers, but by catch-words at the bottom. Carlyle tells us that he has heard of Mohammedan doctors who had read the Koran seventy thousand times.† Many such animated and moving concordances to the Koran may doubtless be found in Central and West Africa.

But the Koran is not the only book they read. We have seen in some of their libraries extensive manuscripts in poetry and prose. One showed us at Boporo, the *Makamat* of Hariri, which he read and expounded with great readiness, and seemed surprised that we had heard of it. And it is not to be doubted that some valuable Arabic manuscripts may yet be found in the heart of Africa. Dr. Barth tells us that he saw in Central Africa a manuscript of those portions of Aristotle and Plato which had been translated into Arabic, and that an Arabic version of Hippocrates was extremely valued. The splendid voweled edition of the New Testament and Psalms recently issued by the American Bible Society, and of which, through the kindness of friends in New York, we have been enabled to distribute a few copies among them, is highly prized.

We have collected in our visits to Mohammedan towns a number of interesting manuscripts, original and extracted. We will here give two or three specimens as translated by us. We should be glad if we could transfer to these pages the elegant and ornamental chirography of the original.

The first is from a talismanic paper written at Futa Jallon, copies of which are sold to the credulous as means of warding off evil from individuals and communities, to be employed especially during seasons of epidemics. It is as follows:

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\*O God, my Lord, bless Mohammed! God bless him and grant him peace!

† "Heroes and Hero Worship," p. 80.

"In the name of God, the Merciful, the Compassionate. O God, bless Mohammed and save him, the seal of the prophets and the imām of the apostles, beloved of the Lord of worlds!"

After the above is the conveying of health and the completing of salutation and honor.

"Verily, the pestilence is coming upon you, beginning with your wealth, such as your cows, and after that with yourselves; and verily if all of you provide water and bread, namely, of your men and your women, and your man-servants and your maid-servants, and all your youths, they shall not endure it. And after that write out the Chapter *Opener of the Book*\* and the *Verse of the Throne*,† and from 'God is light' to 'Omniscient,'‡ and from 'God created every,' the whole verse, to 'Omnipotent,' § and the *Two Chapters of Refuge*; and write, 'They who, when they have done foully and dealt unjustly by their own souls, shall remember God, and seek forgiveness for their sins, (and who forgives sins but God?) and shall not persevere in what they have done while they know it.'"|| And if you do this God shall certainly turn back the punishment from you, if God will, by this supplication. . . . Because that is the way of escape obligatory on every Moslem man and woman. This document is by a man of wealth, who traveled, traveling from Futa to Mecca on pilgrimage, and stayed three months, and departed to El-Medina, and settled there three years, and returned to Futa. Written by me, Ahmad of Futa, to-day. O God, bless Mohammed and save him! The end."

The next paper professes to be a history of the world. Beginning thousands of years before Adam, it gives account of the successive epochs through which the earth passed before man was created. But we omit all those periods, which might perhaps be of interest to the enthusiastic geologist, and come down to the account given of the first meeting of Adam and Eve. Says our author:

"When Adam first met Eve he was walking upon the sea, and he said to her, 'Who art thou?' And she said, 'I am the destroyer of mercies.' And Adam said, 'Who art thou?' And she said, 'I am the destroyer of wealth; he who finds wealth finds me, and he who does not find wealth does not

\* *Fatihah el-Kitab*, the first chapter of the Koran.

† *Ayet el-Kursee*, Sura ii, iv, 256. This verse is repeated by the pious Moslem nearly every time he prays. It is as follows: "God! There is no God but He; the Living, the Eternal. Nor slumber seizeth him, nor sleep; His, whatsoever is in the heavens and whatsoever is in the earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them, and what shall be after them; yet nought of his knowledge shall they grasp, save what He willeth. His throne reacheth over the heavens and the earth, and the upholding of both burdeneth Him not; and he is the High, the Great."—*Rodwell's Translation*.

‡ Sura xxiv, 44.

§ An item in a list of classes of persons who shall be blessed in this heaven when they die.

find me.' And Adam said, '*Who art thou?*' And she said '*I am one in whom no faith is to be reposed—I am Eve.*' And Adam said, '*I believe thee, O Eve.*' And Adam took her, and she conceived, and brought forth forty twins, a male and a female at each birth, and all died except Seth, who was the father of Noah," etc.

The author then proceeds to trace the descendants of Noah, assigning to Shem, Ham, and Japheth the countries in which it is commonly understood that they respectively settled.

The next paper is a very elaborate and accurately written manuscript, styled "The Book of Psalms which God sent down to David." We have been puzzled to account for the origin and purpose of this paper. Whatever it comes out of, it is certain it does not come out of the Psalms of David. It contains, however, some excellent moral teachings, written not in Koranic language, but on the whole in every good Arabic, singularly free from those omissions and misplacements of diacritical points which are so troublesome in some Arabic writings. The arrangement of the vowels reveals a thorough acquaintance with the niceties of classical Arabic. It was copied for us from an old manuscript brought by a scribe from Kankan, but he could give no information as to its original source. The statement that it is the Psalms is probably a mere freak of the compiler or copyist, unless we suppose the existence of some Mohammedan pseudo-psalmist in the interior. Moreover, the word *anzala*, used in the manuscript, which we have translated "*sent down*," is not the word applied in the Koran to David's revelations. The word there used is *āta*, signifying to *commit*, to *give*, etc. The paper is divided into six chapters or parts. We will give, with the introductory formula and blessing, the first, fourth, and fifth parts:

"In the name of God, etc. God bless our lord Mohammed, His prophet, and his family, and his wives, and his descendants, and his friends, and keep them safe.

"This is the Book of Psalms, which God sent down to David. Peace upon him!

#### "PART THE FIRST.

"I wonder at him who has heard of Death, how he can rejoice.

"I wonder at him who has heard of the Reckoning, how he can gather riches.

"I wonder at him who has heard of the Grave, how he can laugh.

"I wonder at him who grieves over the waste of his riches and does not grieve over the waste of his life.

"I wonder at him who has heard of the future world and its



bliss and its enduringness, how he can rest when he has never sought it.

"I wonder at him who has heard of the present world and its transitoriness, how he can be secure about it when he has never fled from it.

"I wonder at him who is knowing in the tongue, and ignorant in the heart.

"I wonder at him who is busy with people's faults, and forgets his own faults.

"I wonder at him who knows that God considers him in all places, how he can rebel against Him.

"I wonder at him who has purified himself with water, and is not pure in his heart.

"I wonder at him who knows that he shall die alone, and enter the grave alone, and render account alone, how he can seek reconciliation with men, when he has not sought reconciliation with his Lord.

"There is no God but God, in truth: Mohammed is the Envoy of God. God bless him and save him!

#### "PART THE FOURTH.

"Son of Man! Be not of them who are long of repentance and long of hope,\* and look for the last day without work, and say the say of the servants, and work the work of the hypocrite, and are not satisfied if I give to you, and endure not if I keep from you; who prescribe that which is approved and good, and do it not, and forbid that which is disapproved and evil, and forego it not, and love the faithful and are not of them, and hate the hypocrites and are of them—exactng and not exact.

"Son of Man! There is not a new day but the earth addresses thee, and thus says she her say unto thee:

"Son of Man!

"Thou walkest on my back, but thy return is to my belly;  
"Thou laughest on my back, and then thou weepest in my belly;

"Thou art joyful on my back, and then thou art sorrowful in my belly;

"Thou sinnest on my back, and then thou sufferest in my belly;

"Thou eatest thy desire on my back, and then the worms eat thee in my belly.

"Son of Man!

"I am the house of desolation, I am the house of isolation;

"I am the house of darkness, I am the house of straitness;

"I am the house of question, I am the house of terrors;

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\* That is, waiting on Providence, without attempting to "work out one's own salvation."

"I am the house of serpents, I am the house of scorpions;

"I am the house of thirst, I am the house of hunger;

"I am the house of disgrace, I am the house of fires;

"Then cultivate me, and burn\* me not.

"PART THE FIFTH.

"Son of Man! I did not create you to get greatness by you instead of bitterness, nor to get companionship by you instead of desolation, nor to borrow by you anything I wanted; nor did I create you to draw to me any profit, or to thrust from me any loss, (far be it from Him the Exalted!) But I have created you to serve me perpetually, and thank me greatly, and praise me morning and evening.† And if the first of you and the last of you, and the living of you and the dead of you, and the small of you and the great of you, and the male of you and the female of you, and the lords of you and the servants of you, and the men of you and the beasts of you, if they combine to obey me, this will not add to my dominion the weight of a grain of dust. "Whoever does good service, does good service only for himself; and whoever is unthankful—why, God is independent of the three worlds.'‡

"Son of Man!

"As thou lendest, shalt thou borrow;

"As thou workest, shalt thou be recompensed;

"As thou sowest, shalt thou reap."

We have been surprised to notice that the manuscripts which we receive generally from Boporo, Misadu, and Kankan are much better written, and of a much more edifying character, than those we have seen from the Gambia and that region of country. Some of the latter, consisting of childish legends and superstitious details, are often curious philologically, being mixtures of Arabic and the vernacular dialect. It is said also by those who have seen Mohammedan worship conducted by the Jalofs and Foulahs about the Gambia and Senegal, and have witnessed similar exercises among the Mandingoes in the region of country east of Liberia, that the latter exhibit in their bearing and proceedings during their religious services greater intelligence, order, and regularity than the former.

During a visit of three weeks made to Boporo in the Mohammedan month of Ramadhan, (December and January, 1868–69,) we had an opportunity of seeing the Mandingo Moslem at home. It being the sacred month of fasting and religious devotedness, we witnessed several religious ceremonies and performances.

\*This is probably a warning against the practice among the natives of denuding the earth by burning the wood when preparing to plant.

†Compare Psalm 1, 7–14. ‡Koran xxix, 5.

As in all Moslem communities, prayer is held five times a day. When the hour for prayer approaches, a man appointed for the purpose, with a very strong and clear voice, goes to the door of the mosque and chants the *adhan*, or call to prayer. This man is called the Muëddin.\* His call is especially solemn and interesting in the early hours of the morning. We often lay in bed between four and five o'clock listening for the cry of the Muëddin. There was a simple and solemn melody in the chant at that still hour, which, after it had ceased, still lingered pleasantly on the ear, and often, despite ourselves, drew us out to the mosque. The morning *adhan*, as we heard it at Boporo, is as follows: *Allahu Akbaru*, (this is said four times.) *Ashhadu an la ilaha ill' Allahu*, (twice.) *Ashhadu anna Mohammadu rasoolu 'llahi*, (twice.) *Heiya ala Salâh*, (twice.) *Heiya alal-felâh*, (twice.) *Salâtu kheiru min a-naumi*, (twice.) *Allâhu Akbaru*, (twice.) *La ilaha ill' Allahu*, (once.)† Says Mr. Deutsch:

"May-be some stray reader remembers a certain thrill on waking suddenly in the middle of his first night on Eastern soil—waking, as it were, from dream into dream. For there came a voice, solitary, sweet, sonorous, floating from on high, through the moonlight stillness—the voice of the blind Muëddin, singing the *Uah*, or first call to prayer. . . . The sounds went and came—*Allahu Akbar*, *Allahu Akbar*—and this reader may have a vague notion of Arabic and Koranic sound, one he will never forget."‡

At Boporo and other African towns we have visited this call is made three times within the half hour immediately preceding worship. Before the third call is concluded the people have generally assembled in the mosque. Then the Imâm proceeds with the exercises, consisting usually of certain short chapters from the Koran and a few prayers, interspersed with beautiful chanting of the Moslem watch-word, *La ilaha ill' Allahu*, *Mohammadu rasoolu 'llahi*—There is no God, etc. We may remark, by the way, that their tunes are not set in the minor key, as is almost always the case among the Arabs. Their natures are more joyful. They exult in the diatonic scale of life, and leave their oriental co-religionists to wail in the sad and mournful chromatics of the desert.

\*The first Moslem crier was an Ethiopian negro, Bilal by name, "a man of powerful frame and sonorous voice." He was the favorite attendant of Mohammed. Mr. Irving informs us that on the capture of Jerusalem he made the first *adhan*, "at the Caliph Omar's command, and summoned the true believers to prayers with a force of lungs that astonished the Jewish inhabitants."—*Irving's Successors of Mahomet*, p. 100.

†The English is, "God is more great, (four times.) I testify that there is no deity but God, (twice.) I testify that Mohammed is the apostle of God, (twice.) Come to prayer, (twice.) Come to security, (twice.) Prayer is better than sleep, (twice.) God is most great, (twice.) There is no deity but God, (once.)"

‡"Quarterly Review," October, 1869.

The Mandingoes are an exceedingly polite and hospitable people. The restraints of their religion regulate their manners and control their behavior. Both in speech and demeanor they appear always solicitous to be *en regle*—anxious to maintain the strictest propriety; and they succeed in conforming to the natural laws of etiquette, of which they seem to have an instinctive and agreeable appreciation. In their salutations they always strive to exceed each other in good wishes. The salutation *Salaam aleikum*—"Peace be with you"—common in oriental Mohammedan countries, is used by them very sparingly, and, as a general thing, only on leaving the mosque after early morning worship. The reply is, *Aleikum-e-Salaam, wa rahmatu 'lahi wa barakatuhu*—"With you be peace, and the mercy of God and His blessing." If *Salaam Aleikum* is addressed to them by a Kafir or pagan they seldom reply; if by a Christian, the reply is, *Salaam ala man taba el-huda*—"Peace to him who follows the right way."

Those who speak Arabic speak the Koranic or book Arabic, preserving the final vowels of the classical language—a practice which, in the hurry and exigencies of business life, has been long discontinued in countries where the language is vernacular; so that in Egypt and Syria the current speech is very defective, and clipped and corrupted. Mr. Palgrave informs us, however, that in North-east Arabia the "grammatical dialect" is used in ordinary conversation. "The smallest and raggedest child that toddles about the street lisps in the correctest book Arabic that ever De Sacy studied or Sibaweeyah professed." \* So among the Arabic scholars whom one meets in the interior of Liberia. In proper names we hear *Ibraheema*, *Aleeu*, *Suleimana*, *Abdullahi*, *Dauda*, etc.; in worship *Allahu*, *Akbaru*, *Lailaha*, *ill'Allahu*, etc.; and it is difficult for the mere tyro in Arabic pronunciation either to understand or make himself understood unless he constantly bear in mind the final vowels in nouns, verbs, and adjectives. A recent number of the "Saturday Review," † in a notice of General Daumas's new work on "Arabic Life and Mussulman Society," remarks, "One comfort for the learner will be, that the oft-pressed distinction between what is termed the learned and the vulgar (Arabic) tongue is a mere fiction of European growth. It has no foundation in native usage." We fear that the theoretical comfort which the soothing reviewer attempts to administer to the learner of Arabic will be found of no practical avail when applied to the intercourse of daily life in Syria and Egypt. Only such learned natives as Mr. Bistany, of Beyroot, and Dr. Meshakah, of Damascus, speak the language so as to be understood

\* Palgrave's Arabia, vol. i, p. 311.

† March 26, 1870.

by one versed only in Koranic inflections. And even they generally avoid that style as stilted, pedantic, and absurd. Says a high authority: \*

"Les populations Arabes, en general, etant fort ignorantes, par leur misère d'abord, et ensuite par l'extreme difficulté de l'étude et de l'application de leur idiome, le langage usuel des diverses regions est soumis à bien des varietés, soit de prononciation, soit de *denomination* des ideés et des choses."

Among the Moslems of West Africa there are some peculiarities in the sounds of the letters. The fourth letter of the alphabet is generally pronounced like *s*; the seventh like the simple *k*; the ninth like *j* in jug; *seen* and *sheen* have both the sound of *s*. The fifteenth letter is sounded like *l*; the nineteenth, whose guttural sound is so difficult to Western organs, is sounded like *k*; the twenty-first like *g* hard.

The introduction of Islam into Central and West Africa has been the most important, if not the sole preservative against the desolations of the slave-trade. Mohammedanism furnished a protection to the tribes who embraced it by effectually binding them together in one strong religious fraternity, and enabling them by their united effort to baffle the attempts of powerful pagan slave hunters. Enjoying this comparative immunity from sudden hostile incursions, industry was stimulated among them, industry diminished their poverty; and as they increased in worldly substance, they also increased in desire for knowledge. Gross superstition gradually disappeared from among them. Receiving a degree of culture from the study of the Arabic language, they acquired loftier views, wider tastes, and those energetic habits which so pleasingly distinguish them from their pagan neighbors.

Large towns and cities have grown up under Mohammedan energy and industry. Dr. Barth was surprised to find such towns or cities as Kanó and Sokoto in the center of Africa—to discover the focus of a complex and widely ramified commerce, and a busy hive of manufacturing industry, in a region which most people had believed to be a desert. And there are towns and cities nearly as important farther west, to which Barth did not penetrate, affording still scope to extend the horizon of European knowledge and the limits of commercial enterprise. Mr. Benjamin Anderson, the enterprising Liberian traveler, who has recently visited Misadu, the capital of the Western Mandingoes, about two hundred miles east of Monrovia, describes that city as the center of a considerable commerce, reaching as far north as Senegal and east as far as Sokoto.

The African Moslems are also great travelers. They *seem*

\* M. Bresnier, Professor of Arabic in the Normal College of Algiers, in his "*Cours Pratique et Theorique de Langue Arabe*."

to travel through the country with greater freedom and safety than any other people, on account, probably, of their superior intelligence and greater usefulness. They are continually crossing the continent to Egypt, Arabia, and Syria. We met a few weeks ago at Toto-Coreh, a town about ten miles east of Boporo, a lad who informed us that he was born at Mecca while his parents were in that city on a pilgrimage. We gave him a copy of the New Testament in Arabic, which he read with unimpeded fluency, and with the Oriental accent and pronunciation.

The general diffusion of the Arabic language \* in this country through Mohammedan influence must be regarded as a preparatory circumstance of vast importance for the introduction of the Gospel. It may be "the plan of Providence that these many barbarous nations of Africa are to be consolidated under one aggressive empire of ideas and faith, to prepare the way for evangelization through the medium of one copious, cultivated, expressive tongue, in the place of leaving to the Church the difficult task of translating and preaching in many barbarous languages, incapable of expressing the finer forms of thought."† Already some of the vernaculars have been enriched by expressions from the Arabic for the embodiment of the higher processes of thought. They have received terms regarding the religion of one God, and respecting a certain state of civilization, such as marrying, reading, writing, and the objects having relation thereto, sections of time, and phrases of salutation and of good breeding; then the terms relating to dress, instruments, and the art of warfare, as well as architecture, commerce, etc. ‡

Mohammedanism in this part of the world could easily be displaced by Christian influence, if Christian organizations would enter with vigor into this field. Rev. G. W. Gibson, Rector of Trinity Church, Monrovia, in a letter published in the "Spirit of Missions" for April, 1869, says:

"Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the African, results will prove it to be merely preparatory to a Christian civilization. In this country, and almost immediately in our vicinity, it has recovered millions from paganism, without, I think, having such a grasp upon the minds of the

\*The natives love and revere the language. All documents of a serious character must be written in that language. Bishop Crowther, of the Niger, in a letter dated October 30, 1869, tells us of his visit to King Masaba, a distinguished Mohammedan sovereign, with whom he entered into a written agreement with reference to the establishment of a Christian mission in his capital. "I drew up his promise," says the Bishop, "in English, which he handed over to his Maalims to be translated into Arabic."—*Christian Observer*, January, 1870.

†Prof. Postemaat of Syrian Protestant College, Beyroot.

‡See Barth's "Collection of Central African Vocabularies," Part I, p. 29.

masses as to lead them obstinately to cling to it in preference to Christianity, with its superior advantages. The same feelings which led them to abandon their former religion for the Moslem, will, no doubt, lead them still further, and induce them to embrace ours when properly presented. I express this opinion the more readily, from several interviews I have had lately with prominent parties connected with some of these tribes."

We are persuaded that with the book knowledge they already possess, and their love of letters, many of them would become ready converts of a religion which brings with it the recommendation of a higher culture and a nobler civilization. And, once brought within the pale of Christianity, these Mohammedans would be a most effective agency for the propagation of the Gospel in remote regions, hitherto impervious to European zeal and enterprise, and the work of African regeneration would proceed with uninterrupted course and unexampled rapidity.

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From the State Journal.

#### OHIO COLONIZATION SOCIETY.

On Tuesday evening, March 14, there was a large assemblage of the most substantial citizens of Columbus, Representatives and Senators, in the First Presbyterian Church, crowding the church and vestibule, in attendance on the meeting of the Ohio Colonization Society.

At 8 o'clock, Bishop C. P. McIlvaine, President of the Society, led the congregation in a solemn invocation; after which the choir sung, with a sweetness and power we have never heard surpassed, "Thou art our Father."

#### ADDRESS OF BISHOP McILVAINE.

Bishop McIlvaine then stated the object of the meeting, and proceeded to make an interesting statement of the origin of the American Colonization Society. The following is an outline of his address:

The American Colonization Society was organized over fifty-three years ago, and it was my good fortune to be personally acquainted with its origin. The idea of the Society originated with Rev. Dr. Finley, a Presbyterian minister of New Jersey, and one of the leading trustees of Princeton College. I remember well when he came to Burlington, N. J., to lay his plan before two distinguished citizens of the place. I was then at home in Burlington, and, being a student at Princeton, he asked me to introduce him, which I did. Having secured the approval and co-operation he desired, he went from Burling-

ton to Washington City, where he sowed the Colonization idea and interested several eminent men in the enterprise, among whom were Mr. Elias B. Caldwell, of Washington, and Mr. Francis Scott Key, author of the "Star-Spangled Banner;" subsequently I took charge of a parish in Georgetown, and Mr. Key was one of my vestrymen. The first sermon in behalf of the Society was, I believe, preached by myself in a Presbyterian church in Washington.

I state these facts to show that I am competent to refute the charge often made against the Colonization Society, that it originated with slaveholders and was founded in the interest of slavery. There is no truth in this charge. On the contrary, the Society had its origin in the North, and its founders were men who had no connection with slavery and no friendship for it. I could give many facts in proof of this. Take as an illustration Mr. Francis S. Key, who was one of the leading members of the Society. He often ran great risks in protecting free people of color in their liberty and rights, going to the slave pens and rescuing those who were kidnapped, and in one instance boarding a steamer in the river and rescuing a free man who was about to be carried South and sold into slavery. This shows the spirit of its founders.

The Colonization Society had its origin in a humane desire to rescue the free people of color in this country from their sad condition, and colonize them where they might enjoy the blessings of liberty. Here they were subjected to many and grievous wrongs, from which there was little hope of escape. The Society also sought to facilitate the liberation of slaves. At that time there were many slaveholders who felt the injustice of slavery, and who were anxious to free their slaves. But the laws of the slave States made this extremely difficult, indeed well-nigh impossible, except by the removal of the persons liberated from their country; and this was undertaken by the Society.

The Colonization Society was not only founded in the highest spirit of Christian benevolence and humanity, but has been greatly blessed by God. The Colony planted by it on the Coast of Africa has been an eminent success. Its territory now stretches for five hundred miles along the Coast, and it has become a stable Republic, recognized by the leading nations of the globe. It is blessed with churches and schools, and a prosperous College, to which the chiefs of adjacent tribes are sending their sons to be educated. It occupies a commanding position, and, by the continued blessing of God, it is to act an important part in the civilization and redemption of that benighted continent.





Look at the forbidding elements of the past history of Liberia, emancipated slaves—as our enemies say—their masters wanted to get out of the way, resulting in the foundation of a prosperous Colony, and after some twenty-five years' existence, to a Republic of culture, intelligence, and commercial importance, acknowledged by the leading Powers of the earth. If such elements were capable of producing such results in half a century, what may we not expect from the educated and more powerful elements now offering, exceeding many times in number any ever before offered toward effecting the redemption of the largest of the eastern continents. If men have stood neutral, let them stand neutral no longer; if their prejudices have stayed the accomplishment of the divine promise to Ethiopia, let them realize the amazing debt they now owe to Africa, and if they cannot pay the principal, at least try to pay the interest.

After the close of Mr. Romaine's remarks, of which the above is a brief outline of some of the facts stated, and conveys but a faint idea of the spirit with which the address was clothed, and after the choir had sung Bishop Heber's missionary hymn, the President read the following letter from his associate, Bishop Bedell, which fully explains itself:

MARCH 14, 1871.

MY DEAR SIR: When promising to be present this evening, I was obliged to except the possibility of being detained by our Diocesan Missionary Committee, in whose service I came to Columbus at this time. They have adjourned to meet at 7 o'clock, and I have little hope of their concluding business until late in the evening. My first duty is there, as our Bishop has placed that interest mainly in my charge. I am prevented, then, from expressing, as I desired, my deep and almost lifelong regard for the noble work of the Colonization Society, a work all the more important—certainly not less important—because of the changed relations of the colored race in this country, for which God be praised. Sincerely, yours,

G. T. BEDELL.

Rev. B. F. ROMAINE.

Bishop McIlvaine next introduced the Hon. E. E. White, First Vice President of the Society, who delivered an able address, at the conclusion of which, the choir sung with effectiveness, "Lord incline thine ear," when the congregation was dismissed by Bishop McIlvaine pronouncing the benediction.

It was, in point of numbers, character, and interest, one of the most successful meetings ever held in this city, the influence of which must be widely felt.

For the African Repository.

**CONSTITUTION OF THE ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT AID SOCIETY.**

A portion of the people of African descent, citizens of Elizabeth City and County, N. C., having assembled in the African school-house at this place, March 15, 1871, on motion, the Rev. Andrew Cartwright was appointed President, Joshua Fleming, Vice President; Henry Kale, Treasurer; and John James, Secretary.

The meeting adjourned to meet one week later, March 22, when it again met pursuant to adjournment, and after reading the minutes of the previous meeting, those present who wished to become members of an emigration Society gave in their names, representing some forty families. An organization was had by the election of the persons above named; when the following preamble, Constitution, By-Laws, and resolutions were read and adopted:

**PREAMBLE.**

*Whereas*, We, persons of African descent, see no prospect of our race ever enjoying the rights that naturally inure to freedmen—while we remain in this country;

*Whereas*, The benevolent of all sects and parties have in times past done much to ameliorate our condition, and have also opened a door, which is still open, through which we can return to the land of our ancestors;

*Whereas*, It becomes us as Christians to take counsel of Him who hath advised that if we are persecuted in one place to flee unto another, and as the way is provided to go to Liberia, we deem it best to do so, and to that end have formed ourselves into a Society, designated and to be known by the name of the **ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT AID SOCIETY**—the objects whereof are set forth in the following Constitution and By-Laws:

**CONSTITUTION.**

We hereby ordain and establish this Constitution for the government of our association, to be altered and amended only by a two-third vote of those present at a regular meeting of the Society, after one month's notice of the proposed change.

ARTICLE 1. This Society shall be officered by a President, Vice President, Secretary, and Treasurer, who shall hold their offices for one year after election, and until their successors are elected.

ART. 2. The President shall preside over and keep the meetings in order, and shall sign all orders on the Treasurer, which shall make them valid, and he shall attend to all the duties that of right pertain to the executive officer.

ART. 3. In the absence of the President, the Vice President shall perform the duties of the chief executive.

ART. 4. The Secretary shall faithfully record the proceedings of the meetings of the Society in a book provided for that purpose, and he shall open and conduct a correspondence with the Secretary of the American Colonization Society at Washington, D. C., and with the Minister Resident from Liberia to this country, and he shall report all the information he may obtain to this Society. He shall keep an account of the expenses he may justly incur in his official capacity, which shall be refunded to him by order of the President.

ART. 5. The Treasurer shall receive all funds that may be obtained by donation and otherwise, rendering an account to the Society once a month, and he shall pay all orders signed by the President, or as a majority of the members present at any regular meeting of the Society shall direct.

#### BY-LAWS.

The design of the members of this Society being to aid each other to obtain a home in Liberia, where, by the help of God, we shall be able to enjoy peace and happiness and all our social rights and privileges, which we despair of ever doing in this country, we therefore place our trust in that Almighty arm that wrought our deliverance from bondage, and resolve to go to the land of our ancestors as soon as circumstances shall permit.

SECTION 1. Any person of African descent, of good moral character, desiring to emigrate to the Republic of Liberia, may become a member of this Society by paying twenty-five cents into the treasury on admittance.

SEC. 2. The members of this Society shall consider themselves bound together by the inseparable bonds of friendship, love, and truth, a band of brothers pledged to aid each other and our brethren everywhere to procure land and peaceful and safe homes in Liberia.

SEC. 3. Should any member die, his widow shall have the privilege of withdrawing any money he had paid to this Society, provided she declines emigrating.

SEC. 4. Each member is required to pay twenty-five cents per month into the treasury of the Society, unless sickness prevents.

RESOLUTIONS.

*Resolved*, That the President of this Society be authorized to appoint persons to solicit donations to aid those of our people who desire to emigrate to Liberia and have not the requisites so to do.

*Resolved*, That we tender our unfeigned thanks to the philanthropists and Christians of all sects who are interested in our welfare, and we hope they will ever bear in mind that we feel that it is only our bodies which are now at liberty, and that our spirits can never be truly free until we return to the land of our fathers. We, therefore, earnestly invite them to come to our aid, and finish the work they have so nobly begun, to their honor and to the glory of God.

*Resolved*, That we solicit the co-operation of the National Colonization Society at Washington, D. C., with the tender of our deep gratitude to its friends and supporters for what they have already done for our people.

*Resolved*, That a copy of these resolutions and of our Constitution and By-Laws, and of the Address to our brethren, be sent to the Secretary of the American Colonization Society, and that they be printed for circulation throughout this State and country.

By order of the Elizabeth City (N. C.) Freedmen's Emigrant Aid Society.

ANDREW CARTWRIGHT, *President*.

JOSHUA FLEMING, *Vice President*.

HENRY KALE, *Treasurer*.

JOHN JAMES, *Secretary*.

ELIZABETH CITY, N. C., *March 22, 1871.*

For the African Repository.

**ADDRESS OF THE ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT  
AID SOCIETY.**

The Committee appointed to draft an address to our brethren throughout the Union, especially those of North Carolina, reported the following, which, being read, was approved :

**TO OUR BRETHREN OF AFRICAN DESCENT.**

Having assembled in council and deliberated seriously upon our present condition and the prospects of our future, if we remain in the United States, we deem it proper to address you, and to let you know that we have organized an association by the name of the **ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT AID SOCIETY**, believing it to be in harmony with the Divine will and to our best interests that we return to the land of our fathers.

We therefore desire you to turn your attention to the subject and to give it your serious consideration. Most of you are not sufficiently educated to know the teachings of history. If you were, you would be enabled to perceive that whenever any people were carried into captivity they never prospered nor attained to eminence until they returned to their ancestral land, and that, on returning, they carried with them an increase of knowledge that was a blessing to them in all after time.

Africa, poor Africa, the land of our fathers, was too deeply sunk in barbarism to comprehend the glorious truths that fell from the lips of Jesus; hence God permitted slave pirates to bring our forefathers to this country. Having here had an opportunity to obtain a saving knowledge of the everlasting Gospel of Christ, and, to some extent, of the mechanical arts, may we not reasonably hope that, with the Divine blessing, we may be instrumental in causing "Ethiopia to stretch out her hands unto God"?

But apart from this sublime consideration, what have we to hope for by staying in the United States? There are but few of us any better off now than we were five years ago. Most of us are not so well off, and our condition is becoming more and more oppressive every year. Land has risen in price beyond our means, and there are but few owners who will sell

much in times past to prepare the way for our return home. A man of color, Paul Cuffee, carried in his own vessel, and mostly at his own expense, the first company of his and our people to Africa that went back from the United States. Touched by his influence and example, it was not long before philanthropists and Christians organized Colonization Societies in nearly every State in the Union. They purchased a large tract of country on the West Coast of Africa, and have there placed thousands of our people in comfortable homes; and are still willing to give each of us a free passage, a supply of provisions to last us six months after our arrival, and twenty-five acres of land to every family, and ten acres to each single adult,—under a Government controlled solely by our own race, with churches, schools, and all that tends to make a free, prosperous, and happy people. The increase in the population by intelligent and enterprising emigrants from the United States will greatly add to the influence of Liberia, help to enlighten the entire African continent, and give nationality to the colored race.

These facts have been withheld from us by designing men, who wish to retain us here to work and vote for them. But, dear brethren, can we neglect so great an opportunity to better our condition? Shall we treat our friends who have labored for more than half a century for our good with ingratitude by refusing their bounty? We hope not. We therefore recommend that you organize Freedmen's Emigrant Aid Societies in each County in this State, and that you send delegates to a State Convention it is proposed to call, to meet at some convenient place on the day judged most proper. We desire to act as an auxiliary of the American Colonization Society, at Washington, D. C., believing it to be to our interest to do so, as we have been most grossly deceived by false representations as to the country of our ancestors, and as to the principles and aims of that Society. We have reason to hope that if we make an effort to help ourselves, now we have the liberty to do so, that the philanthropists and Christians of every name will remember that Jesus hath said: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me,"

and they will therefore feel that they are serving the Lord when they assist us to get back to the land of our fathers.

Read and adopted at a meeting of the Elizabeth City (N. C.) Freedmen's Emigrant Aid Society, and ordered to be published.

ANDREW CARTWRIGHT, *President.*

JOSHUA FLEMING, *Vice President.*

HENRY KALE, *Treasurer.*

JOHN JAMES, *Secretary.*

ELIZABETH CITY, N. C., *March 22, 1871.*

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#### REMARKABLE MOVEMENTS.

Our readers will find in the present REPOSITORY an elaborate article by Rev. Edward W. Blyden, on the condition and influence of Mohammedanism among the tribes of Western Africa. It will thus be seen that a grand and promising mission-field, ready for the harvest, is spread out, and auspicious days for the teeming millions of that vast continent appear to be opening.

Rev. Alexander Crummell writes to us under date of Monrovia, March 10, 1871: "Our great desideratum is a few thousand strong-souled, self-dependent, energetic men, with a goodly modicum of intelligence."

The desired population is voluntarily offering in large numbers; intelligent, enterprising, and Christian people, desirous to better their condition, and to bear civilization and the Gospel to their kinsmen according to the flesh, are waiting for passage. How can Africa be better compensated for her unnumbered wrongs, and comforted for her deep sorrows, than by the return of her exiled children?

What response shall be made to the waiting, anxious applicants? The letters given in the present REPOSITORY, generally from men of color, show a remarkable tendency Africa-ward. Not the least notable in this regard is the ADDRESS of the ELIZABETH CITY, (N. C.), EMIGRANT AID SOCIETY—of which or of its formation we had no previous knowledge whatever. Indeed, it doubtless owes its existence to the information received direct by its members from friends and relatives who lately removed from the neighboring towns of Windsor, Jamesville, and Plymouth, touching the government, churches,



schools, climate, soil, and opportunities for making a living and doing good in the Liberian Republic.

Convinced that the people of color will there find advantages that they will not soon be likely to realize in this country, and that Liberia is in a position to be of immense service in the way of civilizing and evangelizing the millions of Africa, we earnestly solicit the cordial sympathy and support of every philanthropist and Christian. Never have funds been so much needed to carry on the colonization work vigorously.

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LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, *February 21, 1871.*

MY DEAR SIR: In regard to the emigrants, they are doing remarkably well. None have died since I last wrote you. There are some few aged persons and young children among them who are at present sick, but generally they are getting on finely. Those for Brewerville are prepared to move to their own houses at Brewerville next week, and are quite anxious to go. Those for Arthington will not be prepared to go up there until about the first of April, as their houses will not be completed until about the last of next month.

I am, sir, your obedient servant,

H. W. DENNIS.

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LETTER FROM REV. ALEXANDER CRUMMELL.

MONROVIA, *10th March, 1871.*

DEAR SIR: Liberia is better off to-day than ever before since her origin. One single fact will prove this. To-day, the tenth of March, the people on the St. Paul's are gathering their coffee for sale. Men, women, and children are everywhere picking their trees. My day school assembles but about 23 at the present, while my usual attendance is 33. This falling off is caused by the detention of boys and girls to pick coffee.

Now, a few years ago the people here depended very much upon gifts sent them from the United States by former owners in the South. This supply has stopped, and the people depend upon their own labors. If they will only have patience, they will do nobly in less than ten years.

I have recently visited a new set of emigrants, located near Millsburg, and am much pleased with them.

I am, very cordially, yours,

ALEX. CRUMMELL.

## Receipts of the American Colonization Society,

From the 20th of March to the 20th of April, 1871.

NEW HAMPSHIRE.		NEW YORK.	
<i>Plainfield</i> —Rev. Jacob Scales, James K. Johnson, each \$1, by Rev. J. Scales.....	2 00	By Rev. Dr. Orcutt, (\$515.58.)	
By Rev. J. K. Converse, (\$37.00.)		<i>New York City</i> —Mrs. C. L. Spencer, Henry Day, H. G. Marquand, Jonathan Sturges, each \$50; Mrs. Daniel Lord, \$25; Fred. G. Foster, George W. Fell, each \$20; Theodore Gilman, Mrs. A. C. Brown, Miss Oothout, William Walker, each \$10; A. P. Beebe, \$5; Coll. in West Presb. Ch., \$55.58.....	415 58
<i>Dover</i> —Mrs. MARY B. ROLLINS, balance to constitute herself a Life Member, \$10; Hon. Jeremiah Smith, Mrs. Dr. Martin, Mrs. Moses Paul, each \$5; Dr. Nathaniel Lowe, \$3; John Bracewell, W. Waldrand, T. E. Sawyer, each \$2; Cash, Cash, John Emmett, each \$1.....	87 00	<i>Albany</i> —Hon. Erasmus Corning, By Rev. J. K. Converse, (\$81.05.)	100 00
	89 00	<i>Port Henry</i> —J. G. Wetherby, \$30; A. B. Waldo, \$10; E. L. Cook, \$5; B. Whalon, W. S. Goodin, A. B. Havens, A. Lewald, each \$2; Dea. Douglas, \$1.....	54 00
VERMONT.		<i>Moriah</i> —M. P. Smith, \$10; Coll. in Cong. and Meth. Ch., \$17.05.....	27 05
<i>Essex</i> —Annulty of N. Lathrop, by S. G. Butler, Ex.....	35 00		596 63
By Rev. J. K. Converse, (\$88.00.)		DISTRICT OF COLUMBIA.	
<i>St. Albans</i> —Add'l.—Herbert Brainard.....	10 00	<i>Washington</i> —Miscellaneous.....	1,084 87
<i>Wells River</i> —Mrs. Mary Ann Abbott, \$10; Wm. R. Shedd, A. T. Baldwin, F. Deming, each \$5; Rev. W. S. Palmer, \$2; George Leslie, \$1.....	28 00	INDIANA.	
<i>Peacham</i> —Dea. E. Chamberlain, Mrs. S. Underwood, each \$5; Ashbel Goodenough, Dea. Wm. Sanborn, each \$1.....	12 00	<i>Princeton</i> —Legacy of Mrs. Jane Kell, balance in full by Rev. Dr. John McMaster.....	184 46
<i>Burlington</i> —Add'l.—Hon. C. Blodgett, H. Bennett, Lawrence Barnes, Edward Lyman, A. W. Allen, each \$5; Mrs. Shedd, Horace Wheeler, each \$2; Mrs. E. W. Hickok, M. J. Fisher, William Wells, E. B. Johnson, F. F. Griswold, Edward Barlow, H. Wingate, Cash, Mrs. Henry Mayo, each \$1.....	88 00	ILLINOIS.	
	123 00	By Rev. George S. Ingalls, (\$49.08.)	
MASSACHUSETTS.		<i>Chicago</i> —Oak Street Bap. Ch., \$22.06; Franklin Street Luth. Ch., \$11.07; additional from church members, \$6.88.....	40 01
<i>Lowell</i> —Dr. L. Keese to const. FREEMAN A. SMITH, Esq. and JAMES M. FORD, Esq. Life Members.....	60 00	<i>Greenville</i> —Coll. in Meth. E. Ch., \$8.07; Bap. Ch., viz: Rev. B. M. Beven, Col. M. Reed, each \$1; others, \$1.....	9 07
CONNECTICUT.			49 08
By Rev. D. C. Haynes, (\$363.00.)		FOR REPOSITORY.	
<i>Hartford</i> —James B. Hosmer, \$50; Tertius Wadsworth, Rev. W. W. Turner, Charles Seymour, Austin Dunham, each \$25; Geo. Beach, \$20; Lucius Barbour, \$15; C. A. Powers, S. S. Ward, D. Phillips, H. A. Perkins, Rev. Dr. A. Jackson, J. S. Woodruff, R. Mather, Dr. E. R. Hunt, James L. Howard, G. F. Davis, James Goodwin, W. P. Burrill, each \$10; H. H. Barbour, Rev. Dr. Thompson, Rev. Dr. Vermilye, W. S. Bronson, George E. Martin, W. S. Hand, G. W. Williams, C. H. Northam, G. M. Welch, Rev. J. Brace, Rev. Dr. J. C. Bodwell, each \$5; sundry persons, \$3.....	363 00	<i>VERMONT</i> — <i>Windsor</i> —Mrs. J. F. Freeman, \$1. <i>Fair Haven</i> —Otis Eddy, \$1, by Rev. J. K. Converse.....	2 00
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		Donations.....	1,146 08
		Legacies.....	219 81
		Miscellaneous.....	1,084 87
		Total.....	\$2,462 81

T H E

# African Repository.

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**THE OPPORTUNITY OF CHRISTIAN MISSIONS IN AFRICA.**

*The Spirit of Missions* for April, the missionary organ of the Protestant Episcopal Church, devotes some twenty pages to an elaborate editorial on "The remarkable condition of our African field." One at least of the leading Missionary Societies—we said on closing its perusal—is at length alive to the opportunity of Christian Missions in Africa.

Here is the first paragraph of the article, which well indicates its nature: "The Church has reached a momentous epoch in the history of her Missionary enterprise in Africa, and there is every prospect that, if her people prove themselves equal to the occasion, they can make it an era which they may ever look back upon as one of the most glorious in their Missionary annals."

We have so long insisted that God's set time to favor Zion in Africa has come, that we hail this article with joy. It is our prayer that the Committee for Foreign Missions of the Episcopal Church may fully succeed in arousing their brethren to this "momentous epoch in the history of her Missionary enterprise in Africa."

We wish to raise the question, Why should not all the Missionary Societies in this country and throughout Christendom turn their attention anew to this work? Every thing now indicates easy and rapid progress, where heretofore success has seemed very difficult. We must refer to our pages for the demonstrations of the proposition, that events in Africa have at length reached the point of great encouragement.

We are thankful for the appreciation of our work in Africa, which we find incidentally scattered through the article in the *Spirit of Missions*. We think that a direct recognition of our agency there would have been well, but we care less for that.

than for the facts thus set forth, that by some means Ethiopia is stretching "out her hands unto God." Far be it from us to claim a monopoly of what has been already accomplished on that Coast: the Missionary Societies have done nobly, and realized much good. A large company of noble Missionaries has fallen on the field, in undying love for Ethiopia. Let not these truths be forgotten or overlooked in the day which has dawned, and which is sure to grow brighter and brighter.

We notice that the article already named, upon the authority of Bishop Payne and the Rev. Mr. Auer, assumes that white Missionaries have a better prospect of life and health in "the hilly interior" than has been supposed. President Royce intimates the same thing. And it is well understood that parts of inland Western Africa are not insalubrious; and that all climes improve on occupation in this respect. Let us hope that these expectations may be realized.

In any event it is safe to promote the prevalence of negro Missionaries and of Christian negro families in their fatherland. There should be a thousand-fold increase in the efforts in this direction. In emancipation in this country God has given us the materials for Missionaries, to whom the climate is congenial, and untold numbers of Christian families, who are anxious to go and are sure to be useful.

We have spoken of the indirect evidence of the usefulness of our work in Africa, obvious all through the able editorial of the *Spirit of Missions*, but can only briefly point out a specimen: "Liberia" has evidently been the chief instrument under God, of the great and favorable change in Western Africa. "The neighborhood of Liberia," and may we not say, Liberia itself, has been the location of the successful African Mission of the Episcopal Church. The efforts of "the Liberian Government" in exploring and opening the countries beyond are recognized. The influence of "Liberia College" and its Professors, Blyden especially, are mentioned, and we may add the name of President Roberts. It is due to the College and its officers, more than to all other human instrumentalities combined, that the "Mohammedans of the interior" have been sought out and drawn to Liberia.

The Government of Liberia has been more than ever Govern-

ment was before—one of Christian missionary influence—as witness President Roye's inaugural address and almost all the State papers for many years. Is it true that "the Missionary work in behalf of the heathen in Africa may not be left to Liberians. They are a poor people, and it is with difficulty they can support the institutions of religion among themselves." God forbid that Christians in this country should leave them alone with this gigantic task. At the same time we must give them credit for having accomplished wonders. They are also rapidly improving in the means of doing good. Who can rightly estimate what God may have in store for these poor children of His in the next fifty years of influence, when in the first half century they have gathered into their Christian nation some six hundred thousand of the natives of Africa?

We devoutly second the appeal of the *Spirit of Missions* for Western Africa, and as earnestly ask the aid of all in promoting our work of building up Liberia. Its importance to Africa, and to the Missionary Societies in their work there, cannot be exaggerated.

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#### THE KORAN—AFRICAN MOHAMMEDANISM.

BY PROFESSOR TAYLER LEWIS, LL. D.

Several months ago the Rev. Dr. Pinney brought to me a manuscript copy of the Koran, written by a Mandingo negro. It commenced abruptly with the XIXth *Surat*, or chapter, but from thence continued unbroken to the end.

It was very beautifully written, in the large, bold hand that distinguishes the Western style of Arabic writing, and bore quite a strong resemblance to some of the older and more distinct specimens of Arabic chirography given in De Sacy's Grammar. It had interlined, or rather between each verse, and sometimes between clauses and single words, a running commentary, in red ink, and occupying about as much space as the text. This was made up by brief extracts from the great Koranic commentators, such as Beidhawi and Zamakhshari. A peculiar feature, however, was the continual recurrence of very plain grammatical notes, given in the peculiar technique of Arabic grammar, but evidently adapted to young and uninstructed minds. They pointed out sometimes the number of the noun or the object of the verb, and very frequently the meaning of the more learned or less known words. The inference from this was, that it had been transcribed from some

copy much used in schools. Dr. Pinney thought it had been written from memory. This would seem hardly possible; and yet the wonder is much diminished by what we are told of Mohammedan teachers, some of whom have read and recited the Koran hundreds and even thousands of times. There could be no doubt, however, of its having been written in Liberia, in a very rapid manner, and by one removed from aids he might have had in his native home. The very appearance of this curious volume gave evidence of the way in which it had been made up; for it was nothing more, externally, than a coarse folio ledger, like those employed in the custom-house, and furnished to the native scribe for this particular service.

I could not help feeling a wonderful interest in this strange book. It seemed like a stream of light coming from one of the darkest places of the earth, as many in their ignorance have regarded it. This single volume, thus constructed, brought evidence of many other things along with it. It told us of religion, where we had thought there existed only the grossest forms of Fetish idolatry; for the most orthodox Christian need not hesitate to say that Mohammedanism is religion, pure religion, as far as it goes. The Koran is a very devout book. There appears everywhere in it the *Yirath Jehovah*, or religion in its pure primary etymological idea, as "the fear of the Lord is the beginning of wisdom." Besides its pure monotheistic aspect, Mohammedanism is eminently a religion of prayer, though lacking the Christian idea of a divine human mediatorship. God, as law-giver, as judge, as an ever-watchful providence, never losing sight of individuals or nations, appears on almost every page of the Koran. It represents him as the executor of a stern retribution, and yet as exhibiting a melting tenderness, that reminds us of the strong contrasts of the Hebrew prophets. In short, there are to be found in it, most powerfully expressed, those fearful aspects of religion, which give to the more loving attributes of Deity their most precious value, but which seem to be losing their dread conservative force, even in what we call our "evangelical theology." The resurrection, the great and final judgment, the doom of the wicked—it would be difficult to find language stronger than that in which the Koran sets forth these, whilst ever holding up the thoughts of a particular providence, and of a retribution that never slumbers, even in this world. A thing, however, to be especially noted, is the strong contrast it seems fond of presenting between the present and future life; although its pictures of the latter may be justly blamed as having too much of a sensual aspect. This contrast appears in the very names so oft occurring. The present world is *dunya*, the *near*, the *mean*, the *inferior*; it is *ajelun*, the *hastening*, *transient*, *swiftly passing*

away; the life to come (the *acherat*, or after state) is *chuldun*, the *abiding*, the *perennial*, the *eternal*.

We may, as Christians, fearlessly admit those excellencies of the Koran, when we call to mind an important, and even essential, distinction between it and other books called sacred, which some are fond of placing in parallelism with the Christian Scriptures. The Koran is a reflection of the Bible; it is grounded on the old Testament Scriptures; it would never have been, had not Judaism and Christianity been before it. It professes to be a revival of the grand old patriarchal or Abrahamic worship. It might almost be called an apocryphal book of the Bible, ranking among writings which we esteem most valuable or even sacred, and having a reflection, as it were, of the Bible inspiration, though we cannot regard them as canonical, or possessed of the same Christ-sanctioned authority. The Koran admits the divine authority of the Scriptures, both New and Old. It speaks not only reverently, but tenderly and lovingly, of Jesus, or "*Isa ben Maryam*, the "Word of Truth," as it calls him, (*Surat xix*, 35;) and it is only in some few places of the latter chapters that there is anything inconsistent with this spirit. Throughout the better part of the book the *Kafirs*, who are to be forced into truth by the sword, are the unclean and bloody Pagan idolaters.

Belief in Mohammedanism furnishes a more encouraging basis for missionary effort than can be found among the followers of the worn-out religions of Brahma, Buddha, and Confucius. The very fact that the Koranic religion is sharply controversial is an evidence of its vitality. It has something to contend for, and we ought to esteem it the more highly on that very account. It is better to meet the zealous Islamite in this way than to encounter the meaningless pantheism of the Hindu, who has lately been so much applauded by his fellow Northingarians in England, or the stolid indifference of the Chinese, who says: "Our Josh, your Josh; your Josh for you, our Josh for us; all very good Josh." A contest with a religion that has such a living basis to it, however erroneous or deficient we may esteem it, is all the more hopeful in the end; and, for his own soul's health, the missionary might well prefer these Koran-taught Mandingo negroes, as his field of labor, to the conscience-deadened inhabitants of Thibet, China, or Japan.

The contrast between the religions is not greater than that between the books by which they are represented. Take the cold abstractions, the dry mysticism, the thin philosophisms, which are held up to our admiration from the Hindoo books, whatever may be their date, or the poor barren worldliness, which is all that we get from the best selections made from the writings of Confucius; compare them with the glowing

devotion, the sublime earnestness, the pure, distinct, and lofty theism of the Koran, and we cease to wonder at the facts of its triumph wherever it met those lifeless creeds. It was not from age alone that they were powerless; but because they never had in them that strong *conservative* element which distinguishes the Christian, Jewish, and Mohammedan theism; in other words, "*the fear of the Lord*," the awe of a holy, personal, retributive, sin-hating, right-loving God. We thus understand, too, why it is that Mohammedanism has so much vigor at the present day.

The Koran is, indeed, a wonderful book. As a short, yet convincing proof of this, I would refer the reader to an admirable article by Prof. Blyden, of Liberia College, in the January number of the *Methodist Quarterly Review*.\* It gives a remarkably clear and striking account of African Mohammedanism. Taken in connection with another article on the same subject, and for the same *Quarterly*, written a number of years ago, by Prof. Dwight, of Brooklyn, it deserves the thorough and respectful study of all Christian scholars. They would make us ashamed, as we ought to be, of that vile prejudice against the negro which still possesses the minds of so many, even among those who claim to be his friend. A special value, however, of this well-written article of Prof. Blyden (himself a colored man†) is the intelligent and scholarly testimony it bears to the literary excellence of the Koran.

Another Mandingo Arabic manuscript, in the style with that of the Koran first mentioned, has been printed from photographic plates, through the liberality of Hon. H. M. Schieffelin, of New York, and generously sent to persons interested in such studies. It is a letter from the King of Musardu, a town far in the interior, to the President of Liberia, and written by the negro schoolmaster of the place. It possesses a similar interest in respect to its chirography, the religious feeling it occasionally exhibits, and its Koranic references. Its frequent blessings and invocations may be as serious, or they may be as formal, as the reciprocal salutations of Boaz and his reapers, Ruth ii, 4; but they indicate what may be called the communal religious interest, stereotyped, it may be into formalism, yet showing an original source once warm with religious zeal, and still preserving a measure of at least social vitality. Another interest of this letter is in the glimpse it gives us of Mandingo literature, as shown by its citations from the *Makamat*, or seances, of Hariri, the most renowned, perhaps, among the choice Arabian classics.—*The Independent*.

\* Republished in the African Repository for May, 1871.

† I am almost ashamed to say this, even in a parenthesis. It has too much the look of a sort of patronising condescension, or of making a wonder of what should be no wonder at all. There is no such thing as color in the literary world. There are, however, certain readers for whose information it was thought best to let it stand.



ARABIC MANUSCRIPT.

WRITTEN "CORRENTE CALAMO," BY AN AFRICAN MANDINGO.

Through the kindness of Hon. H. Maunsdell Schieffelin, of New York, we are able to furnish our readers with a specimen of this manuscript.

[illegible]

From the New York Evangelist.

**VISIT TO SIERRA LEONE.**

The following sketch of a visit to this English Colony on the West Coast of Africa is from the pen of Prof. E. W. Blyden, of Liberia College. What hopes does it excite for that great dark Continent, which may yet be penetrated by the light of Learning and Religion?

*Monday, January 9, 1871.*—Left the wharf at Monrovia for the steamship *Calabar*. On arriving on board, I found very few passengers, among them Charles Livingstone, Esq., brother of the great traveler, and a Spanish gentleman from Fernando Po. Mr. Livingstone is proceeding to Madeira, to spend the winter there for his health. The Spanish gentleman is going to Teneriffe, to take the steamer there for Cadiz. My seat at the table was assigned me next to the Spaniard. As soon as he found out that I could speak Spanish, he was delighted. He said his tongue was now unsealed. He kept by me constantly, telling me about the condition of Fernando Po, where he had been residing as a Government official for thirteen months. We left Monrovia at 11½ o'clock; at half past four we were opposite Cape Mount.

*Tuesday, January 10.*—I awoke this morning a little nauseous, but not sea-sick. Had pleasant weather. At four o'clock in the afternoon saw the Sierra Leone light-house, and at six we anchored. I landed at 6½ o'clock, I was stopped at the landing by the custom-house officer, who examined my baggage, after which, under the guidance of C. T. O. King, Esq., I went to a house in Westmoreland street, where a number of persons kept coming in to see us until a late hour.

*Wednesday, January 11.*—This morning called upon the Governor-in-Chief; was kindly received by his Excellency, and the lately arrived Bishop Cheetham and his lady. The Governor, Sir Arthur Kennedy, was remarkably polite and kind to me. Both he and the Bishop were very free in conversation with me. The Bishop inquired particularly for Prof. Crummell, who he said was at Cambridge with him in 1853, and for whom, when he was in England, he entertained a high regard. After leaving the Governor's, I called upon Rev. James Quaker, at the Grammar school, of which he is Principal. He invited me to come and spend a week with him. After leaving the Grammar school, I went to the Post-office. On my way thence I met a learned Mandingo, very black, who spoke Arabic fluently. He was quite surprised at my speaking it. He asked me where I learned it. I told him principally from books, but that I had spent three months in the East. He fol-

lowed me to my rooms, and we had a very interesting time together. He told me that he had himself traveled as far as Egypt and Jerusalem—"Beni Israel" as he called the Holy City. He spoke of the Mosque of Omar and the Mosque El-Aksa. After he left, my fame went abroad as an Arabic scholar, (an alleged philological eminence which I sometimes regretted, though in some instances it was of great service to me, and perhaps to the cause of truth.) In the evening a young man of Aku parentage, who spoke Arabic fluently, called upon me. He was born in Sierra Leone, but has traveled in the interior as far as Futa. He sat with me about one hour, conversing and reading Arabic.

*Thursday, 12.*—To-day called upon the Chief Justice at the Barracks, who received me very courteously. He is a large, burly Englishman. He said he had been in the Colony four years, and had not had one day's illness; that he had abstained altogether from the use of brandy, &c.

*Friday, 13.*—To-day spent most of the day at home, preparing to lecture this evening. At 7 o'clock P. M. a number of gentlemen called to accompany me to the lecture. They sold tickets—price sixpence each. The Court Hall was nearly crowded. I lectured on "Mohammedanism in Western Africa." There were two learned Mohammedans present, and they seemed quite interested, as they understood both the English and my Arabic quotations and recitations from the Koran.

*Saturday, 14.*—After breakfast I walked out to visit the market, which is unusually full and crowded on Saturdays. I saw hundreds of people from the neighboring villages selling. Soon after my return home, the Rev. Mr. Micklethwaite, (white,) of the Free Methodist Church, called upon me to invite me to preach. But I could not accept, as I had promised to go to the Cathedral to hear the new Bishop. After Mr. Micklethwaite left, Mr. Lumpkin called to thank me for my lecture of the previous evening.

*Sunday, 15.*—This morning I was invited by Mr. Moses Boyle, who is lately from Europe, and recently married to Miss Pratt, to accompany him and his lady to the Cathedral, and dine with them after service. The Bishop preached an eloquent and earnest sermon from Isaiah LI: 4, 5, 6, 7, 8. The Boyles were both brought up in England, and, being wealthy, can afford to indulge those tastes which they acquired abroad. Mrs. Boyle gave us some sacred music after dinner. Everything about their house and bearing reminded me of English families of the middle class. The young people, who are returning from Europe, are forming quite an interesting society here. Some of the Akus are very rich.

*Monday, 16.*—This morning I transferred myself and young Warner, my protégé, to the Grammar school. I am now comfortably, or rather congenially, located, with a large library around me and a learned negro to converse with. Mr. Quaker was born in Sierra Leone, of native parents, and educated partly at Fourah Bay, under Rev. E. Jones, and partly in England. He has been in charge of the Grammar school for twenty years, and has turned out, he informed me, over a thousand scholars. He now has about one hundred pupils—all, with one or two exceptions, pure negroes; and a more orderly school, and a more intelligent and sprightly set of boys, I never saw.

*Tuesday, 17.*—Last night I lectured on my travels in Egypt. About 10 o'clock A. M. I took young D——, a Liberian, on board the Governor's new yacht, the *Sherbro*. We were very kindly received on board, and shown all over the vessel by the officer in command. All the wood-work is mahogany. She cost eighteen thousand pounds to build and fit her out, and her yearly expenses are five thousand pounds. She is fitted up with every possible convenience, and even luxury. The officer, having hospitably entertained us, invited us to go ashore in his gig or life-boat; and he accompanied us. We passed a large French ship, on the deck of which we saw a bright-eyed French girl, the captain's daughter. Her father was not on board. But the officer in our boat wanted to leave a message with her for her father. He could not speak a word of French, and she could not understand a word of English. They tried for some time to make each other understand. At length the officer turned to me in his dilemma and said, "Do you speak French?" I then came to the rescue, and helped both him and the young lady.

*Wednesday, 18.*—Last night I went to tea with the family of Rev. Mr. Smith, where I met two white Methodist ministers, young men fresh from the schools in England. The evening was spent in theological discussions—not polemically, but philosophically. This morning after breakfast I walked out for exercise, and met a tall, portly Mandingo, with flowing robe of spotless white, followed by a train of carriers, bearing hides. I went up and saluted him in Arabic. He looked at me with an air of surprise, and for a few seconds made me no reply. I addressed him again. He asked, "Where did you learn Arabic?" I told him. I asked him where he was from? He replied Timbuctu (Timbuctoo). I asked him if he knew Kankan, and Musardu, and Madina. He says yes—that he sometimes went to Musardu to trade; and he pointed to persons among his followers from different towns in the interior.

On my return home, took luncheon; after which, accom-

panied by Mr. Quaker, I took a boat and went down to Fourah Bay to visit the College. The building is large and commodious, fully as large as any college building I have seen in England or America. We walked back to Freetown, and on our way we passed through the Mohammedan town, where I was introduced to the priest or Imam. He was surrounded with manuscripts. He received me with great dignity. I introduced a conversation in Arabic. And he replied and spoke, to my surprise, of letters and the news of the day. A crowd gathered around, and as I spoke they seemed quite pleased, and gave loud assent to some of my remarks whenever they understood them. After we left the town, Quaker said to me that he believed God had prepared me for a work at Sierra Leone in connection with Fourah Bay College, to train the young men for work among the Mohammedans. He said I had no proper field in Liberia just now; that at Fourah Bay I could be training teachers and ministers to go into all parts of Africa. He and several of the native clergymen are anxious that I should come up here. I think myself that up here the field in which I might labor is more immediate and pressing; and then here I should be surrounded by co-laborers who are interested in the up-building of the race.

On returning from the Mohammedan town we visited the Girls' Institution, a splendid building. It is under the control of a very intelligent and energetic English lady, Miss Thomas. She has forty-nine girls, all natives, of whom only ten are day scholars—the rest board in the Institution. We left the girls' school about five, and I had to hasten home to prepare to go to a dinner given for me by Mr. Douglas, a West Indian negro, who desired to do me honor. It was 10 o'clock, when I got away from the dinner. Rev. Mr. Dupont, of the Pongas Mission, also a West Indian, presided.

*Friday, 20.*—This morning I went to the Grammar school to address the boys. There were ninety odd present. I made an address to them of about twenty minutes. Mr. Quaker conducted the religious exercises. He prayed fervently that God would open the way for me to come to Fourah Bay, and after my address he told the boys that it was probable I would come up to Fourah Bay as professor of Oriental languages. They all seemed quite pleased at the idea. At 11 o'clock I called upon the Governor to bid him good-bye. He said he regretted he had not been able to see more of me while in the colony. He entered into a long discussion about Mohammedanism.

At five o'clock I left the house for the steamer. I was attended by Rev. Messrs. Quaker and J. C. Taylor, of the Niger. We weighed anchor about 2 o'clock on Saturday morning, and arrived at Monrovia Sunday morning at 7 o'clock.

## LIBERIA AS I SAW IT.

Such is the title of a lecture lately delivered with much acceptance in Philadelphia, Pennsylvania, by Edward S. Morris, Esq., an active young Christian gentleman and devoted friend of Africa, residing in that city. We give a few extracts:

I said to myself, Go to AFRICA; see it with your own eyes; report it with your own heart; and, trusting in our Heavenly Father's care, I WENT—not, however, for fame or riches, but from the two-fold wish to assist in the elevation of an unfortunate race, and the development of the agricultural, manufacturing, and mercantile resources of Liberia. I respectfully ask your attention, then, to Liberia, as the colored man's natural and peaceful home; Liberia, as one of the recognized Christian nations of the earth; Liberia, as an inviting field for every merchant; Liberia, as the golden gate to the interior of Africa—the ripe field for Christian missions.

Where is Liberia? What is she to-day, and what of her future? Liberia is located on the West Coast of Africa, having an ocean front of some six hundred miles. This territory has been purchased in more than twenty different treaties, and, after the manner of Wm. Penn, without compulsion from the natives. New acquisitions are made continually, and I venture to assert, that the child is now living who will hear and talk about the United States of AFRICA. Liberia is a fixed nationality, a complete and independent sovereignty of negroes, and a success.

On my leaving that country, homeward bound, the late Abraham Hanson, Esq., American Minister Resident at Monrovia, placed in my hands a letter, from which the following is taken:

"When you reach the United States, and begin to narrate to the people of color your experience and observations in Liberia, tell them, if you please, for me, that it is not in words to set forth adequately all the peculiar advantages and blessings of this good land. Ask them to read Deuteronomy viii. 7-10, as bearing, at least, a general application to this luxuriant heritage." I will read them: "For the Lord bringeth thee into a good land—a land of brooks of water, of fountains, and depths that spring out of valleys and hills—a land of wheat and barley, and vines, and fig-trees and pomegranates—a land of oil-olive and honey—a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."

The population of Liberia, including the aboriginal inhabitants, is about six hundred thousand, including thousands of natives who have become civilized and enlightened, and who are enjoying the blessings of cultivated life, under a govern-

ment of their own, with the English Bible in their hands and schools, and speaking the English language. In a message to the Liberian Legislature, President Warner said: "There are in these forests men of royal blood, and with minds susceptible of the most exalted ideas of systematic and well-balanced government; and by a proper appreciation of them, they could be made to sustain to us a much nearer and dearer relation than that of mere contributors to our treasury. No desire to exterminate these people and aggrandize their territory brought us here. They are our brethren—deluded though they often appear; and our Constitution expressly declares, that their improvement is a cherished object of this Government. They are willing to assist us, and when they shall have been convinced that the civilization, of which the Republic is the nucleus, must spread far and wide over this continent, enlightening and refining its inhabitants, and raising them in the scale of being; that it is a work designed by the Almighty Himself, and cannot be stayed, I am sure they will become willing co-adjutors."

In my daily intercourse with the Americo-Liberians, I found such an amount of intelligence and refinement as to make me forgetful of all difference of color. Liberia has its roll of statesmen, orators, poets, and scholars. At Monrovia, I dined with a citizen of Liberia—a gentleman in its broadest sense—a man as dark in color as a coal-mine, with woolly hair, flat nose, and thick lips. This man, my respected hearers, is a teacher of the Arabic language, and a superior Hebrew, Latin, and Greek scholar. Never shall I forget the sweet Sabbath morn when I sat in his church at Monrovia, and saw him baptize his own child, and heard him with powerful, convincing eloquence, preach an appropriate sermon.

"Liberia as I saw it." How did I see it, and how do I yet see it? In this way Liberia will fulfill her mission in its broadest sense; I say in its broadest sense! Is it in the development of the rich treasures of her soil? No. Is it in the value of her great timber forests? No. Is it in her growing commerce? No. Is it in the absorption of the mighty hosts of human beings now engaged in worshipping "gods many, and lords many?" Yes. And what will that absorption produce? Let the freedmen of our southern States answer that question, and at the same time receive my dearest thought, as I whisper to them, "Return to Africa, as the dove to the ark, bearing the evergreen of peace, telling of the good tidings of great joy to all her people, the sign whereof being of Him who was found wrapped in swaddling clothes, and lying in a manger." I look upon every school-house in our South as so many recruiting agents, and every Bible class as the growing olive branch, which is to give peace to a troubled continent.

**REMARKABLE CONDITION OF OUR AFRICAN FIELD.**

Our Church began her missionary work in Africa, of necessity, upon the coast. It was then the only part of the country accessible. For years her Missionaries have labored there under peculiar hindrances, and discouragements. The contributions of the Church at home have been meagre. The number of white Missionaries in the field has not averaged more than two. The natives whom the Missionaries have been able to reach have been those who were exposed to the corrupting influences of evil-disposed adventurers; and, above all, the miasmatic influences arising from a humid atmosphere, a high temperature, and a rank vegetation, have prostrated the energies of the Missionary force, and thinned their ranks by death.

What the friends of African Missions have long prayed for has been a field for operation free from these peculiar hindrances. The high interior country has been the land of their hopes. The farthest point hitherto occupied is Bohlen Station, a high point on the upper waters of the Cavalla river. Want of men has prevented the missionary work there from being pushed as the opening demanded. It is hoped that the facts which are now to be presented will awaken such an interest in Africa, as will enable the Committee not only to press this cherished enterprise, but to begin others in the high land farther interior, which until recently has been a *terra incognita*, but is now in the providence of God, who always rewards the spirit which works while it waits, thrown open to our Church.

This opening is so large and free, and it is presented under circumstances of such extraordinary interest, that the Foreign Committee, after deep consideration, are resolved to enter it and begin a vigorous effort there, unless it shall prove that the policy of the Church is to be one of retreat and languor, and that they appeal in vain for money and men for this great work.

But why should not such a remarkable condition of affairs as is presented stir our Church to the depth of her being, kindle a universal enthusiasm, and bow the hearts of her people, as the heart of one man, in gratitude to God that it has pleased Him to favor His Church with such an opportunity, and in prayer that His people may have strength and power to use it rightly?

Spread out before the Church is a country of considerable elevation, comparative salubrity, and exceeding beauty, diversified with hills and valleys, rich in its mineral and agricultural products, irrigated, says one traveler, by beautiful streams of water, which would apparently give life to the dead by their exhilarating coolness and purity.



The tribes of this interior region are larger than those upon the coast, and exercise their power and influence over corresponding areas of country, an important fact in view of Missionary enterprise. They are free to a degree from the petty jealousies and rivalries which characterize the smaller tribes bordering the Atlantic and prevent free travel and extended intercourse.

Its inhabitants are people of manly presence, full of enterprise and intelligence, bent on bettering their condition, and ready to receive improvement from any source—from Moham-medanism on the East, or from Christianity on the West.

And now, to the shame of the Christian Church, there is a probability that the Crescent, and not the Cross, will be planted upon the Coast of Western Africa.—*Spirit of Missions for April.*

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**GREAT OPENINGS PRESENTED.**

The following earnest letter from the Rev. Alexander Crummell is kindly permitted to be published by the Rev. Dr. Stephen H. Tyng, to whom it was addressed:

CALDWELL, LIBERIA, *January 12, 1871.*

REV. AND DEAR SIR: I write to inform you that our School House is so far completed that I commenced keeping school in it at the beginning of this year. Our term began on the 9th inst., with thirty-one children in attendance. Our whole number is forty-nine. The building is one hundred and seventy-six feet wide, and twenty-two feet long, and will comfortably seat eighty children. The first floor is nine feet from the ground. Over the school-room I have a fine large room, divided into two apartments, which I have appropriated to the use of my students. I have six youths studying with me, preparatory to duty as teachers and ministers, and I expect several more. Whenever a young man of piety comes to me, anxious to serve God as a catechist or preacher, I put him to work on the farm, and trust in God for his expenses. This room is of great use to me as a lodging and study department; and I hope that for years to come, we may be able to send forth from it many youth to preach the glad tidings. The front of the building is not yet completed. Two pillars are to be put up, which will give us a fine portico, and add adornment and beauty to the house. I am unable to plaster it, funds not holding out.

I wish I could tell you of greater results from my labors than those I have met with. My services are well attended, and much interest is exhibited in Bible-class and prayer-meetings. I thank God for three marked cases of conversion during the past year: one a Liberian, who in a calm, quiet, unemo-

tional manner, came to me, declaring himself fully resolved to serve Christ, and asked to be received to the Holy Communion. Another was a Congo boy, for many years a Sunday-school scholar in my school. In his dying moments he sent for me to baptize him, and most distinctly renounced heathenism and confessed Christ. The third was a heathen man, with whom I have been long laboring. All of a sudden the truth seemed to enter his soul; and he asked to be baptized, and brought his two children forward at the same time. I know well that you regard the great work of conversion as a commanding feature of the ministry; and hence I feel that the story of the humblest heathen and his salvation will not be uninteresting to you.

I am sorry to say that our work in Liberia is, just now, somewhat unprogressing; and chiefly through the lack of *means*. Cannot the friends of missions do something to strengthen our hands in our warfare against heathenism in this land? It is nothing but plain, literal fact, that our natives all through the country have learned so much of Christianity of us, that now they are anxious for schools, and teachers, and ministers. This anxiety is not a matter of mere words. Heathen chiefs have actually built mission houses, which stand waiting for teachers. But we have not the money to support the men. Then, the work in Africa cannot be carried on without trained men, African young men, used to the soil; and these we cannot get the means to support. I have six students, good, earnest youths, anxious to prepare for duty. I feel that I cannot sit down in my house, preaching only once or twice a week. I must prepare men for the future; but I need some aid to carry on this branch of the work, for there is a personal, bodily fitness necessary for the true minister with regard to dress, habits, neatness, cleanliness, and order, as well as to the mental and spiritual, and all this requires means.

Please excuse my seeming importunity; but if, in your disbursements this year, you can undertake the support of two or three of these youth, I shall be more than thankful. It will take a great load from my heart and give a little more ease and lightness to my life; and, what is of greater importance, help to prepare laborers for the vineyard. My students are not mere book-worms; they are praying youths and young evangelists. Once a week they go forth into the villages around, and tell the natives the story of salvation. Great openings for the entrance of the Gospel are being offered us. Our Government has just effected an alliance with a very powerful and somewhat cultivated people, about one hundred and fifty miles in the interior. A good road is being opened, and block-houses

erected at convenient distances on the route. The superiority of the people, the Barline people, is evinced in their agricultural habits; their manufacturing capabilities; their semi-weekly markets, assembling two or three thousand people; and the surrounding of their capital by a stone wall.

How desirable that this place should be occupied at an early day by capable men, and a strong mission established there. If our missions can only be strengthened and Liberia be sustained, the country will yet prove one of the greatest instruments in God's hands for the regeneration and civilization of Western Africa. Liberia is poor, but poor as she is, she has a powerful interior influence. The natives prefer alliance and affiliation with us to any close connection with foreign Governments. Their desire here is to fraternize with us, and our opportunities would be almost unlimited, if we only had strength and means.

I have written more than I intended, but the subject is a dear one to me. I am, with affection and gratitude, your faithful and obliged servant,

ALEX. CRUMMELL.

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#### REINFORCEMENT FOR THE GABOON AND CORISCO MISSION.

We are sure it will gladden many hearts to know that these two Missions in Equatorial Africa, now united in one, have been strengthened by the return of Mr. and Mrs. Bushnell to their beloved work, and by Rev. Samuel L. Gillespie, Rev. Messrs. Kops and Murphy, and their wives and Miss Boughton. Six of this company left New York April 12th, for Liverpool, where they will take a steamer direct for Gaboon. Mr. Gillespie was a student in Princeton Theological Seminary, and Messrs. Kops and Murphy received their theological training at Chicago. Many have become interested in this joint mission, by their gifts to the training school, and for the purchase of a boat. These are helps to the work, and in the orderings of Providence may and will do much for the good of the cause. Let gifts ever be accompanied and followed by prayers, that agencies may be vitalized, and agents blessed in their evangelistic efforts. As every worker draws after him friends and sympathy, and zeal and purpose to aid and encourage him, may these be many and strong for those who have gone and for those who are toiling in Equatorial Africa.—*The Foreign Missionary*.

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From the Interior.

#### COLONIZATION IN ILLINOIS.

Rev. George S. Inglis, District Secretary for Illinois of the American Colonization Society, was in Chicago several months ago, designing at that time to present to our churches the

strong claims of the cause he is engaged in advocating. Circumstances, at the visit referred to, led to the postponement of his proposed work till the present time. He is now here to prosecute it, and we take pleasure in publishing the joint letter recommending him and his work, given to him on his former visit. We publish the paper as it was given, though one of the signers, Dr. Lord, has resigned the position then held by him in the Seminary:

The undersigned, Professors in the Theological Seminary of the Northwest, cordially commend the Rev. Mr. Inglis, and his work on behalf of African colonization and education, to the Christian courtesy and co-operation of the ministers and churches of our city. Mr. Inglis has been long known and approved in the service of the Church, and is now devoting himself to the above-named specialty. The present relations and aspects of this work are new and deeply interesting, and justly claim the thoughtful and practical regard of all patriotic and Christian men. Willis Lord, Prof. Didactic and Polem. Theology; Charles Elliott, Prof. Bib. Lit. and Exegesis; Wm. M. Blackburn, Prof. Ch. History; L. J. Halsey, Prof. Pastoral Theol. and Ch. Government.

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From the Missouri Republican.

#### COLONIZATION MEETING AT ST. LOUIS.

A public meeting was held on Sunday evening, May 14, in the Second Presbyterian Church, Seventeenth street and Lucas place, St. Louis, to take into consideration the subject of African Colonization. There was a good attendance. Rev. Dr. Nicolls, pastor of the church, presided, and the meeting was opened with devotional exercises.

The president said that the object of assembling that evening was to hear some statement of the work and interest of the American Colonization Society, a Christian society that has been in existence more than half a century, and during that time had commanded the sympathy and co-operation of some of the noblest spirits of our land. During the last few years there had been no formal presentation of the affairs of the Society, and perhaps it might have dropped out of their notice. It might also be supposed that the ends and objects of the Society were no longer in use after changes that had taken place in this country. That view, however, came from a very partial understanding of the objects of the Society, which depended more on the condition of the colored people on the African continent than in this. He introduced one of the Secretaries of the American Colonization Society—the Rev. Dr. Orcutt, of New York.

Rev. Dr. Orcutt said that twenty-one years ago he commenced officially to advocate, in his humble way, the work of the Society in the interests of which they were met. The American Colonization Society was organized in the city of Washington, in 1816. Its leading object, as stated by an article of the Constitution, was to colonize, with their own consent, the free colored people of the United States on the continent of Africa. The first colonists, eighty or more in number, sailed from New York fifty-one years ago last February, in the ship *Elizabeth*. Every year since the Society has transported a greater or less number of colored people of the United States to the land of their fathers. Not a year passed, during even the dark periods of our late war, when the Society did not take some applicants to their fatherland, their adopted home. They had sent out altogether, including re-captives sent by the Government, about 20,000, and had never taken as many in a single period, save once, as during the last four years. During the last five years they have colonized almost twenty-six hundred, and they had not taken one-eight of the number that desired to go. A quarter part at least of those who were sent were members of Christian churches. It was most interesting to note, under God's providence, that more children of Africa had been brought into His visible Church in America, than there were converts in all the missions to the whole heathen world. Thus they were prepared for usefulness.

There were two aspects alone in this cause which controlled his judgment in its behalf. The first was, that it gave nationality to the colored race, and Christian civilization to the African continent. Liberia now numbered more than half a million, including its aborigines brought in by the purchase of the land. It had fifty or sixty churches, as well as asylums for the needy, and a College, with its thirty-two students, at the head of which was that noble man, who had received the respect of the civilized world, J. J. Roberts, who, more than forty years ago, sailed from Virginia. The speaker read an extract from a letter of Mr. Roberts, in which it was stated that one of the native chiefs had asked that his son might be educated at the College, but he had no scholarship in which to place him. On showing that letter to some gentlemen, the speaker had received funds sufficient to support the youth at College for a year. He asked his hearers to remember these things, and to think of the instrument God had used to redeem the continent so long in heathenish darkness.

The president introduced Rev. Dr. Samson, of Washington, D. C. After some introductory remarks Dr. Samson said that whatever might be our view of our relation to the colored people, we must try to harmonize our American interests and

the interest of humanity. He might say that in the emancipation that had occurred a noble spirit had been exhibited in our country. Where did they find anything than the most perfect acquiescence that this people are free. He had no doubt there were more masters that felt relieved, he was going to say, than servants. And having been relieved in so noble a spirit, what was our duty in their present relations? Of course the people of the South felt that there is the greatest importance in their being educated, and in their receiving a moral and religious education; for if they could place no dependence on them in the spring or in the heat of summer or in harvest-time, they would be losers. He had lived in that center, to which reference had been made, for the last thirty years, and he could say that the people were unanimously of the opinion that those who remain with us have to be advanced to the utmost of their capacity. The accumulations of property made by free colored people in Charleston, Petersburg, and other places, before the war, proved that we had not entirely neglected our duty. He believed that our principal attention should be turned to the native country of the colored people. The speaker proceeded in eloquent terms to speak of the tendency of ancient and modern colonization, saying that this had been one great cause of the advancement of mankind. Colonies always develop the people who enter them. The Roman colonies were her greatest glory. It was not the little company that occupied Rome that made the Latin name and the Latin tongue. Who could not feel that the whole of Europe was to be developed on the shores of our land? It was impossible, except in England, to break up the cast-iron system of civil and ecclesiastical despotism. When those nationalities were developed in this country, the reaction would be felt in every one of those lands. Who doubted but that the action of the Anglo-Saxons in this country reacted on the land of our fathers? It was on this account that Miall now advocated in the English Parliament the separation of Church and State. After speaking of the effect of the reaction on Germany and France, he detailed the great efforts England had been making to strengthen her position in Africa, not only by sending travelers like Livingstone and Baker, but by military conquest. In reply to the argument that colored people were in demand for industrial occupations here, he said that there was also a demand for them in Liberia, and resolutions had been introduced in the Legislature to that effect. There might be selfish interests at stake when they talked of the demand here for African labor, but should they forget his interest? What is to be his future history as a laborer? The Chinese are pouring in; the French will be pouring into the South; and what will become of the

Africans, who cannot compete with them. It is not the idle and unenterprising who ask their passage to Liberia in our ships. It is the men who have a future, and want a nationality; who want to pass to a land where they can be men and women. There were exceptions, but his heart had been stirred during the last five years more than it had been ever before, as he had talked to these people on the subject; and he knew that some who had gone had grown to be princes and judges in their fatherland.

Rev. Dr. Burrows, of Richmond, Virginia, also spoke in favor of assisting such colored people as desired to go to Africa.

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#### CONNECTICUT COLONIZATION SOCIETY.

Sunday evening, May 8, a united Congregational service was held in the North Church, New Haven, Connecticut, the subject being African Colonization. The meeting was opened by Rev. Mr. Todd with prayer and reading of the Scriptures. President Woolsey presided, and in a brief introductory address said that the principal hope of Africa was in the Colonization of Christian colored men there, and that all Christian denominations were interested in the work.

Rev. D. C. Haynes, District Secretary of the American Colonization Society, was introduced, and made an elaborate presentation of the principles and success of the Society he represented. He said that he was glad to announce that the work of African Colonization had passed from the sphere of theory and argument to the sphere of fact, and that he was especially anxious in the remarks he made to transfer to the minds of those present these facts. Connecticut has had for many years an Auxilliary Colonization Society, having its officers, patrons, and supporters among her educators, philanthropists, clergymen, and other leading citizens. The State has been very useful through this Auxilliary Society. There are eight of these Auxilliary Societies, of which the Presidents are as follows: In Ohio the President is the venerable Bishop McIlvaine, who has recently delivered a most eloquent discourse upon this subject. The President of the Pennsylvania Society is Eli K. Price, Esq., beloved and distinguished in his State; the New Jersey Society has Rev. Dr. Maclean, ex-President of Princeton College; of the New York Society, Samuel F. B. Morse, of telegraphic fame; of Connecticut, the chairman of this meeting, of whom I need not speak; of the Massachusetts, ex-Governor Emory Washburn, who now stands at the head of the Harvard Law School; of the Vermont Society, Daniel Baldwin, Esq.; and of the Rhode Island Society, Alexis Caswell, D. D.

The Parent Society has been at work for more than half a

century, by the aid of similar men, without distinction of denomination or party, from Judge Washington to Daniel Webster, and from Henry Clay to Edward Everett and Abraham Lincoln, with large numbers of clergymen and equally respectable men. And now, after fifty-three years, an exigency has arisen, demanding not only a continuance, but an increase of these efforts. It is in reference to that increase that I have commenced the work. If the people of New England do not aid in this exigency, then I have mistaken their character.

Let me speak of the fundamental idea of the Society and its auxiliaries from the first until now. Briefly expressed, it is to construct in Africa a Christian, republican nation of Africans and their descendants, wickedly enslaved in this country, and thus to secure some compensation for Africa and her sons for their wrongs, received from the whole Christian world in the former slave-trade. There enters into this idea the freedom of as many as possible of the slaves, and their education, elevation here and in Africa, and the ultimate spreading of this Christian nation in Africa. Mr. Everett once said that he believed that Liberia had done as much for Africa as Plymouth did for this continent.

This idea is traceable to its origin and to the present grand result, with its splendid promise in the future. Rev. Drs. Hopkins and Stiles, at Newport, R. I., are the fathers of it. Dr. Stiles did not come earnestly and cordially into it as early as Dr. Hopkins did, but he was an earnest coadjutor of Dr. Hopkins. Rhode Island was a slave mart, and Dr. Hopkins was obliged to see ships fitted out with New-England rum and sent to Africa, to return with the sons of Africa to be scattered over the continent. What wonder is it, then, that he set himself to devise some remedy that was to return as many of these poor people to their own land as possible. Dr. Hopkins and others worked on this idea till they passed away. Rev. Dr. Finley, of New Jersey, and Samuel J. Mills, of Massachusetts, were among the active founders of the American Colonization Society. Dr. Finley made it his especial business to get together enough men to form a society. Mr. Mills was a graduate of Williams College, and was the first missionary agent to Africa sent by the Colonization Society. It is true that things have been said by adherents of the Society as well as others as to other objects; but the leaders and managers of the Societies have never departed from this original idea. The African Repository has been published forty-seven years, and it, as a history of the work, fully justifies this position. I have studied the thing quite enough to see that it has no complicity with anything except the idea I have described.

And now what has been accomplished by the Society? In



the settlement of this question I cannot go into several things; you must take into account the field to be occupied, and the missionaries—nearly all ex-slaves—to be sent. Many scouted the idea that such people could be depended upon, and many presumed they would go back to barbarism. They have been disappointed. The speaker read from an article in the *Spirit of Missions* for April, speaking of the character of the African mission and the wonderful opening there. It also spoke of the fact that white missionaries cannot live in Western Africa. Continuing, the speaker said, this has been the experience of nearly all the missionaries. A class-mate of mine was sent out and died. The Methodist Board sent Rev. Melville B. Cox. He was told that it was in vain for him to go, but he went, and died in a few months. His dying words were: "Do not give up the mission though a thousand die:" and there lay there thirteen of the thousand. The colored missionaries can live and work there. The American Board has sent twenty-seven to labor there, and half of them have died, and with two or three exceptions the rest came home. Rev. Dr. Anderson said that if Africa was to be redeemed, it must be by her own sons.

What are the facts in regard to the enterprise in Liberia. There is a Christian Republic there of six hundred thousand people. The great mass of them are natives, who came in at the invitation of the immigrants to get the benefit of the schools, churches, and government. The country has a stable and dignified Government, with a President elected by the people—a Government respectable and acknowledged among the sisterhood of nations, by eighteen of them, including our own. The old buildings are giving place to those of brick and stone. They have a system of common schools like our own.

We have relied upon the colored Christian families as the instruments of the work in Africa. It is said why don't you send white people. In the first place, the physical difficulty is in the way. If a man has any quantity of African blood in him, it will help him; but, if the blood is pure, as it generally is in the parties we send, they are as healthy almost as the natives themselves. The facts of fifty years prove this. I need not tell you why we send Christian families. They surpass in charity and Christian love our own people, and equal ours in faith and hope. We have not failed in any year for fifty years to send some people. In no year have less than twenty-one persons been sent, and one year the number was seven hundred and eighty-three. The average has been three hundred, and the basis of these families have been Christians. They have been able to live in the climate, and have been hailed with joy by the natives.

What has been the result in an educational and secular point

of view? Think of a civilized nation in Africa now building its ships and exporting its goods! Think of a College in Liberia, with an able President and three learned Professors, one of them being a native Liberian! We ought to have \$100,000 a year to educate men in that College. Then think of the purely missionary and Christian work. There are congregations of seven denominations, and new churches are going up. Say what we will, Liberia is a fact—Liberia, with its flag floating in the air, with a Christian President, with a Legislature and governmental officers—Liberia, a democratic nation, is a fact which no man could put aside.

I desire to make one other point: that is, the relation of this cause to our colored people. It is here that much difficulty has arisen in former times and arises now. It is obvious, from what has been said, that it is not our plan to remove the colored people from this country as a whole, but to help those who want to go, and do it successfully. It was not contemplated to take them all, but only those who want to go; not to hold up the enterprise as a thing for all, but as a grand thing for them and their fatherland. We have got to do something for these four millions of people. The question occurs, do any of them wish to go? We have no agent in the South to induce them to go. We have not had an agent there since the war, yet since emancipation 2,600 promising people have been sent. General Howard said they were the cream of the colored race. These are not one-eighth of the applicants. We have now two thousand applicants. Last winter, at Washington, while the Society held its anniversary, there came in three distinct lists asking for a passage for five hundred persons. There has been organized in Elizabeth City, North Carolina, without the knowledge of the Society, a Freedmen's Aid Society, which has issued an appeal for help to send freedmen to Africa. The speaker referred to the reason why they desired to go. It was on account of the suffering and insults they had to bear here on account of their color. He also spoke of the objection that was made to the aiding away of the colored people, because it took laborers out of the country. He replied by saying that Africa needed the skill of these laborers, and America could spare them.

Rev. Dr. Bacon, owing to the lateness of the hour, spoke but a few minutes, and the meeting then closed by singing the Missionary Hymn.

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#### THE MEETINGS IN NEW YORK.

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in the West Presbyterian church,  
a, Pastor) on Sunday even-

ing, April 10, in the interest of the American Colonization Society, which was eloquently addressed by Rev. H. D. Ganse, Rev. Joel Parker, D. D., Rev. Mr. McEckron, and Rev. Dr. Hastings.

A similar meeting was held in the South Congregational Church, Brooklyn, (Rev. Dr. H. M. Storrs, Pastor) on Sunday evening April 17, at which addresses were made by Rev. Zachary Eddy, D. D. and Rev. Dr. Orcutt. Prof. Eaton, of the Packer Institute, presided on the occasion, and in some well-chosen words most heartily indorsed and commended the cause to the confidence and support of the Christian public.

#### ENDOWMENT OF LIBERIA COLLEGE.

The Trustees of Donations for Education in Liberia were incorporated by an Act of the Legislature of Massachusetts, approved March 19, 1850. The College itself was established and its Trustees incorporated by an Act of the Legislature of Liberia, approved December 24, 1851. It is a national institution, and the faith of the Republic is pledged to give it all the aid and protection which that infant nation is able to afford.

Having obtained the amount of funds necessary to make a beginning, and having overcome many obstacles arising from the state of affairs in Africa, the Trustees of Donations have, in co-operation with the Trustees of the College, erected suitable college buildings, sufficient for the probable wants of the institution for many years to come; have collected a library of several thousand volumes, with a permanent fund of six thousand dollars for its increase; have procured valuable cabinets and apparatus for instruction in the physical sciences; have appointed a President, the Hon. J. J. Roberts, (formerly President of the Republic,) and three professors, all of African descent and competent to their respective duties; have opened the College for the reception of students, and have conducted four classes through their collegiate course. A Preparatory Department has been added and sustained by successive appropriations of the Legislature of Liberia, aided to a small amount by the Trustees of Donations. A graduate of the College is now its Principal. The whole number of students is now about thirty-five. The services of the graduates, and

even the under-graduates, are eagerly sought for various positions of public and commercial life. Native chiefs are already seeking admission for their sons.

An endowment of fifty thousand dollars would enable the Trustees, with the strictest economy, to sustain the College with its present means of accommodation and instruction. Towards this amount, one subscription of twenty thousand dollars has been pledged. Subscriptions and donations sufficient at least to complete the sum are earnestly solicited.

Donations may be remitted to the Treasurer, Charles E. Stevens, Esq., Boston and Albany Railroad Office, 40 State Street, Boston, or to either of the Trustees.

Albert Fearing, President; Emory Washburn, Abner Kingman, Charles E. Stevens, Joseph S. Ropes, James P. Melledge, Benjamin T. Reed, Trustees; Joseph Tracy, Secretary.

Professor Peabody, of Harvard College, the Rev. Drs. Blagden, Gannett, Robbins and Kirk, Pastors of prominent Churches in Boston, Rev. Dr. Anderson, late Foreign Secretary of the American Board of Commissioners for Foreign Missions, and the Rt. Rev. Dr. Eastburn, Bishop of the Protestant Episcopal Church in Massachusetts, give testimony in favor of this College.

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#### REJOICED IN A NEGRO CHRISTIAN REPUBLIC.

This is the worthy sentiment of "a genuine negro" and "an ardent lover" of Africa, residing in one of our New England States. Presuming that the letter was not intended for publication, we withhold the place and name of the writer:

"Much am I rejoiced to find Liberia prospering and advancing in all that constitutes a nation's true welfare. I rejoice that in my fatherland there is a negro Christian Republic. Being a genuine negro myself, and an ardent lover of "*Meinen geliebten Vaterland*," I have none of that silly prejudice which so many persons with African blood in their veins are sometimes so foolish as to exhibit. My race can never disgrace me, though it is possible for me to disgrace it. I have sometimes been ashamed of myself, but never of my race. I hope in a few years to return to the land *de mes aïeux*. As a Christian I shall go. There will soon be in Liberia a literature of

the same kind and stamp as that in this Republic; and negroes and "merafs" will have no cause, if they are manly and womanly, to repudiate their race. Indeed, they have none as it is. A combination of circumstances have prevented, or I should have been in Liberia long ere this."

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**LIBERIA IS A GOOD COUNTRY.**

So writes the Rev. Isaac Hall, formerly of Eufaula, Ala., a passenger by the "Golconda" in the spring of 1868. We are glad to hear from him, and to make public his unsought opinion of Liberia. Fortsville is so named in honor of the worthy leader of the company of which Mr. Hall was a member:

"FORTSVILLE, GRAND BASSA CO., LIBERIA,

"December 14, 1870.

"DEAR SIR: My desire is to let you know how we are getting along. All my family are enjoying very good health. Our new settlement is improving very fast. Our soil is rich, and the water is pure and healthy. We have very fine crops of corn, rice, peas, beans, tomatoes, potatoes, cassada, &c. I have also raised sugar-cane and made my own sirup.

"I must mention that Liberia is a good country, and that it is the home for the children of Africa. Give my best respects to Bishop Wayman, and to Rev. Brothers Turner, Weaver, Tanner, and the members of the Annual Conferences of the African Methodist E. Church, and beg them to remember me continually in their prayers to God, that He will enable me to do much good in enlightening the heathen of this region, and in bringing them to a saving knowledge of the truth. They cry to me every day for light, but I have no books. I beg the Church and my brethren, please to send me some spelling and Sabbath-school books. I see the necessity for the Gospel since I came to Africa, for it will be the means to save this lost and ruined nation. I still remain, yours, truly,

"ISAAC HALL."

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**LETTERS FROM EMIGRANTS.**

We herewith cluster some expressions of individual opinion from several of the recent emigrants from Eastern North Carolina, given in letters from them direct to their relatives

and friends, and which the latter have kindly sent to us for publication :

"I have received the ticket, and am going to return it in this letter, so that you may know that I am in Liberia. I am doing as well as I expected; and would feel perfectly satisfied if I had my father and all inquiring friends out with me, as I think they would not grieve for coming to this country. If they have the sense that they ought to have, they will not rest till they reach Liberia, for it is a good place for them. Tell my father that since my arrival here I have had plenty to eat and drink. I am living on my own land—twenty-five acres—in place of paying rent and toll, as I was compelled to do in North Carolina. WILSON SLIGHT."

"The very evening I left Plymouth wharf, you said you did not believe that we would be taken to Liberia. But we are safe in Liberia, and I am satisfied, as far as I have seen the country. I am quite well and so is my family. Every one that left Plymouth arrived safely at Monrovia.

"AARON LEWIS."

"I have been safely landed in Liberia. You will remember the remark of C——, 'that no one of the people who left North Carolina in the fall of 1869 had been taken to Liberia, but were somewhere else, grubbing oysters.' Please say to him that I have found them all here. Those who accompanied me from Plymouth wharf are also with me here safe and well. I have found everything true that was said by the friends of Liberia. BENJAMIN NEWBERRY."

"I desire to inform you that I am well and doing well, having arrived safely in Liberia over a year ago; and, instead of cultivating land for another, I am working my own land for myself and for my own benefit. Thank God, I am on free soil, and where I have an equal right with any other man.

"COOPER BOWEN."

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LETTER FROM HENRY W. DENNIS, Esq.

MONROVIA, April 10, 1871.

MY DEAR SIR: I am glad to be able to inform you that the Brewerville party are all up at the settlement of that name,

and I have also moved up all of the Arthington party to Arthington, with the exception of four families. These I hope to get up this week or next week. This far we have had, in my judgment, very large success with this entire company. Their good health and early settlement have been subjects of remark by our people generally. I attribute much of the success to their carrying out my advice to them: that they should go at once to work on their lands and houses, and by having their minds occupied. Nothing is better than regular bodily exercise while acclimating.

I am, your obedient servant, H. W. DENNIS.

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#### ITEMS OF INTELLIGENCE.

**THE PENNSYLVANIA COLONIZATION SOCIETY** recently elected William Holmes, Esq., of Pittsburgh; James McCormick, Jr., of Harrisburg; Jay Cooke, Esq., of Philadelphia, and Rev. Dr. Edgar, of Easton, as Vice Presidents.

**NEW SCHOOLS AND CHURCHES.**—The Rev. J. T. Richardson, Agent of the American Baptist Missionary Union, has established a fine day-school in the vicinity of Robertsport, Grand Cape Mount, for the education of the natives and Congoes. This region of country is one of the most important points in all Liberia. We are informed that his Board has authorized him to start a training school for the education of native youths for the ministry and for teachers. We are glad to know that he has likewise commenced a school in the settlement of Virginia. We are further informed that he is making arrangements to organize two new churches, one at Arthington, above Millsburg—the other in the vicinity of Virginia, at the settlement now being formed, called Brewerville.—*Republican of Monrovia.*

**DEATH OF MRS. CASSELL.**—The March number of the *West Africa Record*, published at Cavalla, Liberia, announces the death, on the 15th of February, of Mrs. M. A. Cassell, (colored,) formerly matron of St. Mark's Hospital, and for the last three years the efficient manager of the Female Orphan Asylum. Mrs. Cassell was a native of Baltimore, and emigrated with her husband, since deceased, many years ago to Liberia. "She was," says the *Record*, "a real lady and a great friend of the Missionaries, for whom her house was always open, and to whom her society was always welcome." She was an earnest Christian, and her closing days were peaceful, brightened as they were by a hope of the glorious immortality.

**THE PRESBYTERY OF WEST AFRICA** met at Marshall, Liberia, in January, 1871, and took under its care several candidates for the ministry. Nearly all the churches, during the year, had enjoyed a season of refreshing. The native stations were growing in interest, and special calls for the establish-

ment of new stations among heathen tribes adjacent to the settlements, especially from the head men, were presented. One of the chiefs has three years in succession asked for a teacher.

**LIBERIA BAPTIST MISSION.**—Nine have been baptized at Bexley, and the church and Sabbath school are prosperous. As many more have been hopefully converted within six months at Virginia. At Greenville there are large and interesting congregations, and the preaching of the Word is attended with Divine power. Large companies of natives come from the vicinity to hear. Among the native Bassas there is a great thirst for the word of God, and for the education of the young. A new thatched meeting house has been erected in Congo town; a church was lately dedicated at Edina.

**CORISCO MISSION.**—In connection with the Presbyterian Mission at Corisco, Equatorial Africa, there have been under instruction during the last year pupils from eleven different African tribes. A chief man of a tribe has made application to have his son received under missionary tuition. His home is eighty miles away from the mission. Another young man, the son of a chief, a man of much influence in his tribe, came to the mission, learned to read, heard the Gospel, became anxious about his lost condition, and gives every evidence of being a new creature in Christ Jesus. On the mainland the headman of any village, at every visit, is always willing to summon the people to hear the missionary, and they acquiesce in the truth and force of his words. A native female prayer-meeting is sustained with energy at the station, and several heads of families are professing Christians.

**REVIVAL AT ABBEOKUTA.**—The Rev. T. J. Marshall, the native Wesleyan minister at Abbeokuta, Central Africa, reports an improved state of things there. The opposition which had formerly impeded the progress of the work has in a great measure passed away, and the services are now held without interruption. The station has lately enjoyed a refreshing season of revival, at which twenty-one persons were converted.

**DUTCH SETTLEMENTS ON THE GOLD COAST.**—A communication from the Hague, in the *Independence*, of Brussels, says: "The treaty for ceding the coast of Guinea to Great Britain has just been signed. The Minister of the Interior has announced that it will shortly be submitted to the Legislature for approval. Dutch vessels will retain all the advantages they now enjoy. A part of the press, headed by the *Nieuwe Rotterdamsche Courant*, energetically opposes the transaction as a violation of the principle that the integrity of the soil and the national possessions should be preserved. Fears are entertained that, after having given up Guinea as unproductive, the Government may, for the same motive, get rid of the West Indies and a part of the colonies in the East, which cost more than they produce. As opinions are much divided, both in the press and among the deputies, the ultimate fate of the treaty is still uncertain."

**SWEDISH MISSIONS IN AFRICA.**—An emigration which adheres somewhat to its own lines of latitude is likely to have best sanitary success. Ought



Christian missions to forget such facts? Sweden, from her cold and frozen north, sent ten missionaries in the course of four years to Africa. At the end of that time only two remained. Most had died; the rest had gone home to recruit. Thousands of dollars had been expended, and the mission had been too brief to reap the least harvest. Was there not some region more suited than Africa to Swedish constitutions?

**REMARKABLE FINANCIAL EXPERIENCE.**—The Berlin Missionary Society has just enjoyed a remarkable financial experience. On January 1st, its books showed that its ordinary income for the preceding year had been reduced, in consequence of the war, to 21,164 thalers less than the income of 1869, and that it was threatened with a large deficiency. It was saved by the irruption into the diamond diggings of South Africa. A few years ago the Society had received a grant of several square miles of land on the Vaal River. It was not worth much, for the Land Commissioners did not deign to tax it. But diamonds were found on it. The Society claimed a royalty upon the stones that were taken away. From the proceeds of this loyalty 10,000 thalers were placed in the treasury of the Society by the close of 1870. This amount just saved it from debt.

**THE SLAVE TRADE SUPPRESSED ON THE WHITE NILE.**—Sir Roderick Murchison writes as follows: "I have received a long letter from Sir Samuel Baker, dated Tewfi Keeya, on the White Nile, N. lat. 9 26, the 6th December, 1870. He announces that during his stay at that station he had entirely suppressed the slave trade of the White Nile, and he trusts that England will appreciate the sincerity of purpose displayed by his Highness the Khedive in thus purifying the river from that abominable trade. Sir Samuel's next letter will be from Gondokora, when all the flotilla are gathered together and his steamer in action."

**COMPANY OF AFRICAN MERCHANTS.**—The Company of African Merchants held their annual meeting at the Cannon-street Hotel, London, on Saturday, March 18, 1871. There was a very numerous attendance of shareholders. The Chairman explained that the African trade had been in a most unsatisfactory condition during the past year; the extreme competition on the coast had caused an advance of prices there, which had resulted in heavy losses to importers. The meeting terminated with a unanimous expression of confidence in the Directors.—*African Times*.

**THE MAYFLOWER.**—It was formerly often repeated, as a reproach, that the *Mayflower*, which bore the Pilgrim Fathers to Plymouth Rock in 1620, was afterward employed in the slave trade. Dr. Dexter, of *The Congregationalist*, who is now in England studying early New-England history, writes that "there were 20 vessels named *The Mayflower* in England at that time, and that the slaver which sailed with 450 negroes for Barbados was another of that name, and of 350 tons burden, while our *Mayflower* measured only 180 tons."

## Receipts of the American Colonization Society,

From the 20th of April to the 20th of May, 1871.

MAINE.	
<i>Mill-Town</i> —Mrs. Sarah D. Stickney .....	4 00
By Rev. J. K. Converse, (\$38.00)	
<i>Bath</i> —Mrs. David Patten, bal. to const. herself a L. M., \$10; E. S. J. Nealey, James F. Patten, Mrs. Levi Houghton, each \$5; John Shaw, Rev. Dr. Fiske, E. K. Harding, A. C. Palmer, F. E. Reed, D. T. Persey, each \$2; J. Riggs, \$1 .....	38 00
	42 00
VERMONT.	
<i>Pittsford</i> —S. Hammond, \$5; S. H. Kellogg, J. E. Wheaton, each \$3; Thos. D. Hall, Ransom Burditt, Franklin Burditt, M. P. Humpurey, each \$2; S. M. Caverly, S. C. Kellogg, J. M. Goodnough, A. N. Loveland, each \$1; by Hon. S. H. Kellogg .....	23 00
By Rev. J. K. Converse, (\$49.00.)	
<i>Windsor</i> —Allen Wardner, \$10; W. H. Lenox, S. U. King, E. G. Samson, each \$5; Dea. C. E. Cleveland, J. W. Hubbard, E. W. Stone, L. W. Lawrence, each \$2; John T. Freeman, J. A. Polard, Rev. Mr. Douglass, B. F. Blood, each \$1 .....	37 00
<i>Burlington</i> —Add'l.—Mrs. M. R. Nichols, \$10; Mrs. Haines, Mrs. A. Drew, each \$1 .....	12 00
	72 00
MASSACHUSETTS.	
By Rev. Dr. Tracy, (\$17.20.)	
<i>Beverly</i> —Edward Burley, An. Don., \$20 gold, premium \$2.20 ..	22 20
<i>Middleborough</i> —Legacy of Rev. Israel W. Putnam, D. D., by F. S. Thompson, Ex. ....	25 00
	47 20
CONNECTICUT.	
By Rev. D. C. Haynes, (\$14.00.)	
<i>Wethersfield</i> —Gen. J. D. Pratt .....	10 00
<i>Norwich</i> —James L. Hubbard, \$40; D. H. Colt, \$20; Mrs. H. P. Williams, Charles Osgood, J. M. Huntington, each \$10; T. W. Carroll, J. Halsey, J. Huntington, each \$5; George Perkins, \$2 .....	107 00
<i>New London</i> —Mrs. Edward Bull, Jane S. Richards, Robert Colt, each \$10; Mrs. C. Chew, \$3; Mrs. N. Billings, Misses Lockwood, Henry L. Haven, W. C. Crump, each \$5; Miss C. E. Rainey, \$3 .....	61 00
<i>New Haven</i> —Elihu Atwater, \$20, T. D. Woolsey, D. D., A. Heaton, Timothy Bishop, Miss Geary, Governor English, Charles Atwater, H. Peck, each \$10; J. M. Prescott, C. B. Whit-	
telsey, each \$5; Mrs. C. A. Ingersoll, \$3; E. B. Bowdich, H. N. Whittelsey, M. G. Elliot, B. Noyes, each \$2; Mrs. W. F. Fellowes, \$15; Samuel Brace, O. B. North, E. Whitney, Wm. Johnson, D. H. Wilcox, Henry White, each \$10; W. W. Boardman, Ralph I. Ingersoll, C. M. Ingersoll, Mrs. Nicholson, each \$5 .....	206 00
<i>Birmingham</i> —Mrs. N. Sandford, James Arnold, Dr. Howe, W. E. Downs, R. N. Bassett, each \$5; Henry Somers, C. E. Clark, each \$2; W. H. Hotchkiss \$1 .....	30 00
	414 00
NEW YORK.	
By Rev. Dr. Orcutt, (\$532.89.)	
<i>New York City</i> —Miss Mary Bronson, \$50; Burr Wakeman, \$25; Thomas Jeremiah, \$15; Legacy of the late Mrs. Harriet T. Williams, \$114.75 .....	504 75
<i>Brooklyn</i> —Coll. in South Cong. Ch. ....	28 14
	532 89
NEW JERSEY.	
By Rev. Dr. Orcutt, (\$500.00.)	
<i>Newark</i> —Daniel Price, for the support of a native youth in Liberia College. ....	500 00
DISTRICT OF COLUMBIA.	
<i>Washington</i> —Miscellaneous .....	223 50
TEXAS.	
By Rev. Dr. Orcutt, (\$2.20.)	
<i>Lavaca</i> —"Good old Uncle Frank" (colored) by R. M. Loughridge. ....	2 20
OHIO.	
<i>Glendale</i> —Rev. L. D. Potter .....	5 00
MICHIGAN.	
<i>Marquette</i> —Rev. Joseph Harvey, D. D. ....	5 00
FOR REPOSITORY.	
<i>MAINE-Mill-Town</i> —Mrs. Sarah D. Stickney, to Jan. 1, 1872, \$1. <i>Catais</i> —Dea. Samuel Kelley, to Feb. 1, 1871, \$11. <i>Bath</i> —David T. Stinson, to Jan. 1, 1872, by Rev. J. K. Converse \$1 .....	13 00
<i>NEW HAMPSHIRE—Mount Vernon</i> —J. A. Starrett, to April 1, 1872 .....	1 00
<i>VERMONT—Hinesburgh</i> —Dr. D. Goodyear, to Jan. 1, 1872, by Rev. J. K. Converse .....	5 00
Repository .....	19 00
Donations .....	1,180 54
Legacies .....	439 75
Miscellaneous .....	223 50
<b>Total .....</b>	<b>\$1,862 79</b>

T H E

# African Repository.

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[No. 7.]

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## FOURTH OF JULY.

THE AMERICAN COLONIZATION SOCIETY, in view of the present demands of the work in this country and in Africa, earnestly appeals to the sympathy, prayers, and liberality of the Christian pastors and people of the United States.

Two thousand of the people of color, residents of the States of Vermont, New York, New Jersey, North Carolina, South Carolina, Georgia, Alabama, Tennessee, and Kentucky, of their own accord, ask help to attain citizenship at once in a Republic controlled wholly by their own brethren, with no bands of custom and no bars of prejudice to struggle against in their endeavors for the highest positions. A very large proportion of the applicants desire to go over as missionary workers in their fatherland. How else or so effectually and economically can the benighted millions of Ethiopia be reached with a refined civilization and the rich blessings of the Gospel?

Liberia has a well-established government, churches, schools, and a College in successful operation, and its elevating influence on the adjacent territory and tribes is constantly increasing. Native kings and chiefs send their sons to the Republic to be educated, and they earnestly entreat for Christian ministers and teachers, offering land and houses for their accommodation. Learned Mohammedans from the distant interior ask for the Word of God in the Arabic language; and the whole country is open to the most vigorous efforts which may be put forth for its settlement and the planting of the standard of our common Father and Redeemer.

In strengthening a civilized and religious nationality of people of color on the benighted shores of Africa, and in exerting a regenerating influence on that abused and deeply-

injured continent, the value of which the records of eternity are alone adequate to unfold, it is confidently expected that the reverend clergy throughout the Union, sympathising with the American Colonization Society in zeal for this purpose, will give to it the strong aid of their influence and eloquence on the approaching FOURTH OF JULY.

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#### WHY LEAVE THE UNITED STATES!

A correspondent asks, "Why should the freedmen wish to leave this country, since they now have freedom, the franchise, and all the rights of American citizens? Are they not in a better condition here than they can be in Africa?" I propose in a few words to answer these inquiries.

It is a fact, that large numbers of the people of color are anxious to go to their own Republic in Liberia, although they have *here* all the rights of American citizens. Some two thousand of them are now asking for the means of settlement.

All the causes that produce emigration are now acting with *concentrated force* on the colored people of the United States. These causes produce their results as surely as physical causes, though the latter are more open to our inspection. The causes that infallibly and everywhere produce emigration, are: The repulsions of the old home; the attractions of the new home; the missionary spirit, or the desire to do good to others; and the principle found in every human being, viz, the desire to rise and improve his condition.

##### I. THE REPULSIONS OF THE OLD HOME.

It was this that brought the Puritans to this land. They were persecuted in England. They then fled to Holland. There, encountering a strange language, finding a scanty subsistence, and dreading the influence of local manners and morals on their children, they resolved to emigrate to America.

It was the repulsions of the old home that brought thousands of the Huguenots to this country in 1752. Fifty thousand of them had been massacred, and a reign of terror prevailed throughout the kingdom of France.

So now, the oppression, caste, and contempt of the American people of color, because of their color and previous condition,

have a power of repulsion which is overcoming the attachments that bind them to this, the land of their birth.

## II. THE ATTRACTIONS OF THE NEW HOME.

It is this cause that has carried sixty thousand whites from the Atlantic States to California and Nevada. A rich profusion of spontaneous, tropical fruits, and native iron and gold, have been found in Liberia. Among other attractions of this new Republic are these: The climate is more congenial to the negro. There he is truly free. He has land—twenty-five acres are given him on his arrival, if he has a family, and ten acres if he is a single man. Then he has a nationality and a government of his own. There, three day's labor will do as much toward supporting a family as six days in New England.

It is the joint operation of these two forces, viz, the repulsions of the old home and the attractions of the new, that brought to New York two hundred and fifty-five thousand four hundred and eighty-six (255,486) immigrants from Europe in the year 1870.

## III. THE MISSIONARY MOTIVE, OR THE DESIRE TO DO GOOD.

This principle is strong in the Christian blacks of the United States; stronger in proportion to their knowledge than in the white race. One of the first foreign missionary societies formed in the South was by pious slaves in Richmond, Virginia, fifty years ago, for sending a missionary to their kindred in Africa. They toiled on in faith, saving their hard-earned contributions, and aiding in the support of a missionary in Liberia. This evangelizing spirit is still alive in the 700,000 negroes now members of evangelical churches, and in the eight hundred colored preachers in our country, and it acts concurrently with the repulsions of the old home and the attractions of the new, in promoting emigration.

## IV. THE DESIRE TO BETTER ONE'S CONDITION.

It is this principle that leads thousands of our young men, every year, to leave the old home, and go West or elsewhere. This motive in the negro was held in check until lately. There was neither *hope* nor *possibility* of rising above his *then* present condition. Now he begins to feel its power; but, under the

overshadowing influence of a far more numerous, better-educated, and more energetic race, it is still repressed. He encounters a competition here, that he cannot overcome. But in Liberia he is a man among men. Arriving there, he feels for the first time in his life that he is endowed with all the rights and perquisites of a true manhood.

All these causes are now acting on the minds of our people of color with concentrated force, and will ultimately produce an emigration to Africa like that which is now coming to this country from Europe. Even now this Christian nationality of the African race is a center of attraction to all the scattered descendants of Africa.

These emigrants, carrying with them our language and literature, our agricultural and mechanical arts, our form of government and our Christianity, will approve themselves to be God's chosen instruments for the redemption of that vast continent. Thus, the great mystery of American slavery will find this solution—Africa in America in the past, is to become America in Africa in the future.

J. K. C.

BURLINGTON, VT.

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From the Newport (R. I.) Mercury.

#### THE UNITED STATES OF AFRICA.

At a meeting of the Ohio Colonization Society, held in Columbus, March 14, the venerable Bishop McIlvaine stated that the American Colonization Society was organized fifty-three years ago, and that he remembers well when the Rev. Dr. Finley, (with whom the idea of the Society originated,) came to Burlington, N. J., to lay his plan before two distinguished citizens of that place. With their approval he then went to Washington city and interested several distinguished men in the enterprise, among whom were Mr. Elias B. Caldwell, of that city, and Mr. Francis Scott Key, author of the "Star Spangled Banner." Mr. Key was subsequently one of the Bishop's vestrymen when he took charge of a parish in Georgetown, and where he himself preached the first sermon that was delivered in behalf of the Society. The Bishop said:

"I state these facts to show that I am competent to refute the charge often made against the Colonization Society, that it originated with slaveholders, and was founded in the interest of slavery. There is no truth in this charge. On the contrary, the Society had its origin in the North, and its founders

were men who had no connection with slavery and no friendship for it. I could give many facts in proof of this.

"The Colonization Society was not only founded in the highest spirit of Christian benevolence and humanity, but has been greatly blessed by God. The Colony planted by it on the Coast of Africa has been an eminent success. Its territory now stretches for five hundred miles along the coast, and it has become a stable Republic, recognized by the leading nations of the globe. It is blessed with churches and schools, and a prosperous College, to which the chiefs of adjacent tribes are sending their sons to be educated."

This is undoubtedly a true statement, made by one who has a full knowledge of the facts. The American Colonization Society originated with men of the broadest and most benevolent natures, whose objects, without any motives of ill to either master or slave, was to free two continents from the curse of slavery and the slave trade by peaceable means. Within the last thirty years several attempts have been made in Congress, by Henry Clay and others, to enlist the Government in the cause, by establishing a mail line of packets to Liberia, or paying a small price of passage for each liberated slave or free person of color who wished to emigrate. Had this policy been adopted when proposed, who can tell what oceans of blood and billions of money might not have been saved the United States, to say nothing of the acrimonious feelings that have been engendered and threaten to become permanent between two great sections of the country. But no! responded the Garrisons, the Sumners, and the Phillipses! The negro is entitled to his freedom without money and without price, both by the charter of right conferred on him by God and by the Declaration of Independence. We want his labor here to cultivate our fields, and none but an enemy of the slave and a friend of the slaveholder will seek to expatriate and send him to perish among the savages of Africa! And no! no! again burst from the lips of the Calhouns, the McDuffies, and the Toombses. We discern in the vista of the future our favorite model government of master and slave crumbling and vanishing before the slow but sure elements of destruction involved in the measures proposed by the Colonizationists.

Thus ground and kept down between the upper and nether millstones of anti and pro-slavery, the Colonization Society struggled on as best it could. And what was the result? Why in the forty years ending with the first year of the dreadful war, brought about by equally malignant pro-slavery and anti-slavery selfish bigots and time-serving politicians, a healthy and flourishing republic, made up entirely of the colored race, (for, thank God, no Caucasian oppressor

of all other races can breathe its atmosphere and live,) has been planted and perfected in Liberia, that will yet, in spite of narrow-minded philanthropists and (falsely so called) statesmen, finally absorb the best minds of the colored men in America, through whose instrumentality, in the providence of God, the continent of Africa will be brought within the pale of civilization. This it will do, this it has done, and far more! For, incidentally, it has already done more to mitigate human misery, without the shedding of a drop of blood, by the annihilation of the slave trade on the Western Coast of Africa, than has been accomplished through the terrible waste of life and treasure in our late civil war. And what if our cup of iniquity and sorrow is not yet full, but preparing to be again drank of to the bitter dregs. The declaration that the nations that "will not bow in mercy *must* bow in judgment," has been abundantly proved in history. In enslaving and perpetuating the slavery of the negro, the Northern and Southern people equally assisted. The profits of the unrequited toil of the bondsman was shared alike between them. When the conscience of a part of the people became aroused and schooled to a sense of the great wrong, instead of meeting the question in the spirit of wisdom and love, our Government took counsel of malignants. Had we less than twenty years ago but one Washington, Franklin, or Clay in our national hall, and listened to their counsels, the terrible civil conflict we have passed through might have been stayed, and the whole slave population freed with one-quarter the money it cost the nation. But Congress was swayed in its action by men of the Brooks and Sumner stamp, who, like two bullying boys, brought on the great sectional strife, by the one placing a chip on his head and virtually daring the other to knock it off with his rattan. The challenge was accepted, and at it the nation went, (first morally and then physically,) and kept up the fight with equal grit, until the side that had the fewest dollars and men was driven to the wall, and the negro was free.

Well, we have won the elephant, but have failed as yet in finding a suitable keeper. All our goading but makes him more restive, and it seems not yet to have occurred to the cold Northern nature of our rulers that the warm-blooded animal is only to be propitiated and made docile by kindness and magnanimity in treatment of past offences. As yet there are but few signs that our national policy will change in this respect, and it may be that "The Divinity" that "shapes man's ends, rough hew them as he may," may yet make the apparent evil work to the good of the colored race, both in America and Africa. They seem already to begin to understand that it is a natural impossibility that the white and colored man



can fraternize on an equality, and that none of the former in reality, as a class, are further from meeting the other half-way in this respect than most of those who make the loudest professions of being his dearest friends. It may be well in the end that this should be so. The colored man may thus be aroused to a true sense of his false position in America, and be led to look with longing eyes to a country where nothing can disturb his self-respect, and he may feel himself "every inch a man," as he should.

There are many evidences to prove that these sentiments are fast gaining ground in America, and especially in the Southern States. By the last "African Repository," published by the American Colonization Society at Washington city, it appears that the colored people are organizing in many States in order to aid each other to emigrate, not to Hayti or other American El Dorados of their *especial friends*, but to Liberia. The president of one of these societies in North Carolina thinks that at least five hundred in his neighborhood can be got ready to emigrate by next fall, if means can be found to defray the expense of passage. A company in South Carolina of eighty, mostly farmers and mechanics, have appointed a committee to obtain means and information for the same purpose. Seventy-five (all farmers) are anxiously awaiting an opportunity to take passage from Savannah. Another company of three hundred and fifty, nearly all farmers, will be ready to go as soon as their crops are gathered in East North Carolina. Forty-five want to go from another locality in the same State, and there are movements reported of the same kind in Tennessee and other localities. So the ball is still moving, and I have no doubt will keep moving and growing, until it rolls over all Central Africa, and make her children (though not in one day) free, wise, and happy.

THOMAS R. HAZARD.

#### THE BOPORO COUNTRY.

##### MONROVIA TO BOPORO.

We gladly reproduce in these pages the diary of the Rev. Professor Blyden, during a tour inland from Monrovia to Boporo. The journal will be found worthy of a wider circle of readers than would be likely to see the *Liberia Register*, in which it was printed. It may also serve to show to the American people of color and to the Christian world, that an inviting country and population are open to settlement and to Missionary labors:

December 26, 1868.—Left Monrovia at a quarter past eleven o'clock A. M., arrived at Virginia at half past one, where we

a legitimate kind, though unhappily with its serious drawbacks, has followed the extinction of the slave trade, and also followed in the wake of Christian missions; and one of its advantages is to give the missionaries their letters by steamers once a month, where formerly they received them as opportunity occurred, on the average once a year. Now the leaven of divine truth is widely spread, the elements of civilization, on a Christian basis, begin to appear, many of the people are in better houses, wear clothes, and live well. Now there are churches, and native ministers and teachers, and many are the souls that have been saved.

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**APPEAL FOR THE HEATHEN.**

O *pity* the heathen,  
Who never have known  
Our God, though His glories  
Before them are shown,  
While His bountiful hand  
Has scattered around  
Rich blessings, wherever  
His creatures are found.

O *pray* for the heathen,  
In far distant lands,  
Who worship dumb idols,  
The work of men's hands;  
Who bow down before them  
As though they could save  
From dangers and sorrows,  
From death and the grave.

O *send* to the heathen  
The life-giving Word,  
That speaks of salvation  
Through Jesus our Lord.  
O tell to the heathen  
How He came from above,  
With tidings of mercy,  
Of peace, and of love.

O *give, pray, and labor*,  
For those millions afar,  
That they soon may be brought  
Him to love and adore.  
And, whilst praying for them,  
Breathe also the prayer—  
Lord, teach us to know Thee,  
To love and to fear.

"devil man for war," and that he must be subdued, and therefore brought war to his town. Gotorah, he stated, was a rash, hot-headed young man, whom he himself brought up, but that he was no cannibal. He denied having killed Wilson or ill-treated Peale. He said that in consequence of the war which he was carrying on with the Deys and Golahs, he had "softly men" all through the bush, and he supposes that Wilson was killed by one of them, as he himself never saw Wilson. On the whole, old Gehumbleh impressed us favorably as a candid and truthful man.

Left Suweh at half past two, course north, country undulating; reached Jalasaweah's town at four o'clock. Jalasaweah, the founder of this town, died about two years ago. It is now presided over by Jalapally, a relative of the founder. To him we gave a "dash" of white cloth and tobacco. He gave us comfortable rooms in his own house for our accommodation during the night. Between Suweh and Jalasaweah's town we crossed seven creeks. This town has no barricade, but is one of the principal thoroughfares. Here men stop with their burdens to pass the night, whether coming from the north or south. We counted thirty hammocks stretched in a large open building with thatched roof, in which were reclining the weary carriers, who had just reached the town either from Boporo or Vonswah.

December 29.—Left Jalasaweah's town at seven o'clock A. M., and soon entered a heavily-timbered forest. At eight o'clock reached a clearing in the forest, where is situated a small hamlet, called Bahwu. Here we rested ten minutes. Between Jalasaweah's town and Bahwu crossed six small creeks. At ten minutes past eight left Bahwu, course north, and reached Muara, or Moa, a Golah village, at ten o'clock, having passed through a great forest and over beautiful hills. On the south side of Muara is a charming creek, covered with lily, of crystal clearness. This creek is said to be the head-waters of the Poor river. Between Bahwu and Muara we crossed six small streams.

Left Muara at twelve o'clock, course northeast. Entered another beautiful forest at one o'clock. Crossed over high hills and several brooks of transparent clearness, the white sand sparkling at the bottom, and reached Gebeh at five minutes past three o'clock. Between Muara and Gebeh we crossed eleven streams. Gebeh, formerly a large and influential town, is now an insignificant hamlet, containing three or four dilapidated huts, where belated boys, with overloaded kin-jars, find uncomfortable lodgings for the night. Here we rested for a few minutes, and left at half past three o'clock. Soon after leaving Gebeh, course north, we met an old man, who seemed

very glad to see us. He introduced himself through an interpreter as the associate of the famous Gotorah in the Gehtumbeh war, and was with Gotorah when he fell at Heddington. A few minutes after we heard the roaring of waters a little distance from the road, on the right, said to be the rapids of the St. Paul's. At five o'clock we reached a large creek, running east, said to be a tributary of the St. Paul's. We then ascended a hill, on the summit of which stands the village of Weeteh, another resting-place for kin-jar carriers. Here we found two large sheds, in which several hammocks were stretched. The weary travellers were engaged in cooking their evening meal. Between Gebeh and Weeteh crossed two creeks.

December 30.—Left Weeteh at five minutes past six o'clock A. M., and at ten reached Boolah, another small hamlet where carriers stop to rest and cook, course north by west. Between Weeteh and Boolah crossed fourteen small streams. Left Boolah at eleven and a half o'clock. Entered a large forest, which we left at ten minutes past one. At a quarter past one came to Bangolo, a small town in the midst of a plantain orchard; passed through and reached Bambu's town at two o'clock. Bambu (since dead) is a younger brother of Momoru Sahwu, the king of the country. The chief, we were informed, was at his half-town, a quarter of a mile distant from the main road, south. We therefore left his large barricaded town and proceeded to his half-town, crossing a very large creek on a strong bridge made of poles, and reached the half-town at a quarter past two. This is a most picturesque part of the country. The town stands on a beautiful plain, hemmed in on the east, south, and west sides by beautiful hills; a capital place, we should say, for a mission station, and Bambu is anxious to have schools established in his neighborhood. We spent the night here, hospitably entertained by Bambu, who speaks very good English, having been brought up in Monrovia, in the family of Hon. J. B. McGill. Between Boolah and Bambu's town we crossed three small streams.

December 31.—Left Bambu's town at eight o'clock A. M., course north; arrived at Japomo at ten minutes past nine, having crossed four streams. Left Japomo at ten and a half o'clock, and reached Musadoreh's town at a quarter past eleven. This is a strongly barricaded town, containing some forty houses. It was captured by the slaves in their insurrection in 1866. Between Japomo and Musadoreh's crossed four streams, course northeast. Left Musadoreh's town at half past eleven o'clock, course north; and, having spent about an hour at a half-town a little farther on, we arrived at Boporo at two o'clock P. M. Between Musadoreh's and Boporo we crossed three streams.

After leaving Suweh, Gehtumbeh's town, our route lay through a hilly country. The hills, some of which we estimated at from twelve to fifteen hundred feet above the level of the sea, alternating in rapid succession with very pleasant vales, are all covered with large forest trees, some very tall. The common blue granite, sometimes protruding in large boulders, the gray or sand mixed formation, and iron ore, seemed to be the chief components of the hilly region. The soil in the vales was mostly of a sandy loam, and, as far as Boporo, the country presented the same geological feature, a region of extraordinary fertility and extremely beautiful.

The water of most of the streams we passed was as clear as crystal, flowing over white sandy bottoms, charming to look upon and delightful to drink. For the greater part of the way from Vonswah to Boporo the road is pleasantly shaded by the interlocking branches of large trees on either side, and very often our path lay through thick forests, so that we enjoyed not unfrequently delightful grove walking. An umbrella was perfectly useless. There is very little undergrowth in the forests, so that you can sometimes see around you for a considerable distance.

During our whole journey the way was enlivened by the melodious singing of birds of rare and brilliant plumage, many of which are never seen on the coast; by the lively chattering of monkeys, which seemed to revel in their aerial immunity in the tops of those lofty trees; and by the shouts and cheerful songs of the kin-jar carriers, who, as we approached Boporo, increased in numbers, coming from almost every point of the compass, bound for the Boatswain capital and regions beyond.

(TO BE CONTINUED.)

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#### GLORIOUS CHANGES IN WESTERN AFRICA.

The changes in Western Africa, south of the English and American settlements, in the last twenty-seven years, have been something wonderful. Then the slave trade, with its horrid evils, desolated this part of the Western Coast. Then there were hardly any missionaries. Then the native languages were unwritten, no schools existed, ignorance was universal. Then vice and crime were unrestrained, human life was of little worth, death reigned. Now there are English Episcopal, Wesleyan, and Baptist, German, Scotch United Presbyterian, and American Presbyterian missionaries at several places for fifteen hundred miles south-eastward of Liberia. Now several languages have been reduced to writing, the Scriptures translated and printed, and hymn-books, school-books, &c., also schools established, and readers are numerous. Now foreign commerce of

a legitimate kind, though unhappily with its serious drawbacks, has followed the extinction of the slave trade, and also followed in the wake of Christian missions; and one of its advantages is to give the missionaries their letters by steamers once a month, where formerly they received them as opportunity occurred, on the average once a year. Now the leaven of divine truth is widely spread, the elements of civilization, on a Christian basis, begin to appear, many of the people are in better houses, wear clothes, and live well. Now there are churches, and native ministers and teachers, and many are the souls that have been saved.

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**APPEAL FOR THE HEATHEN.**

O *pity* the heathen,  
Who never have known  
Our God, though His glories  
Before them are shown,  
While His bountiful hand  
Has scattered around  
Rich blessings, wherever  
His creatures are found.

O *pray* for the heathen,  
In far distant lands,  
Who worship dumb idols,  
The work of men's hands;  
Who bow down before them  
As though they could save  
From dangers and sorrows,  
From death and the grave.

O *send* to the heathen  
The life-giving Word,  
That speaks of salvation  
Through Jesus our Lord.  
O tell to the heathen  
How He came from above,  
With tidings of mercy,  
Of peace, and of love.

O *give, pray, and labor*,  
For those millions afar,  
That they soon may be brought  
Him to love and adore.  
And, whilst praying for them,  
Breathe also the prayer—  
Lord, teach us to know Thee,  
To love and to fear.

**OPEN FIELDS FOR MISSIONS.**

The pages of the **REPOSITORY** bear continual testimony to the great desire of the natives in and contiguous to Liberia for the elevating benefits of civilization and the blessings of Christian knowledge. Schools and Churches are especially sought for, the demand generally not proceeding from spiritual awakening, but from the thirst for instruction.

Rev. A. D. Phillips, for twelve years a laborious missionary in Central Africa, presents the following account of a recent visit to King Zeo, a powerful chief living back of the Liberian territory: "I was taken to the house the king had already prepared for me, and very soon the old king and his second son, and a number of others, came to see me. The king welcomed me in the heartiest manner he could. I arrived there Saturday evening, the fifth day after leaving the Farmington river, and I remained eight days in the town. Sunday I preached in the king's large open council house, in the middle of the town, through an interpreter. Monday, all the chiefs of the smaller towns under King Zeo were assembled, and I told them my business, and that I wanted to send them a man to teach them about God. I assured them that I had not come for trade, and had no connection with trade. Tuesday they gave me their answer, and seemed very anxious to have some one come. The king, his brother, and two oldest sons came back with me to the Farmington river, and entered into a written agreement to receive a missionary or missionaries. Once we can be established in the Bier country, and we are in easy communication with the Geshee on the East and the Pessy on the North, and beyond the latter to the north is the fine, rich cam-wood country. All these people are equally willing to receive the Gospel, and I have nowhere in Africa met with a people so anxious to have missionaries among them. I expect before I leave this country to send one man there at a salary of \$400 or \$500. We need just now ten men to go into this field."

Rev. Alexander Crummell describes the anxiety of the natives of the Gibbi country, "a people kindred in blood and language to the Bassa people, for missionaries and teachers. They live in the hill country, two days' walk from the coast, and my host informed me that they are a most enterprising, thrifty, and industrious people. On a recent trading visit to them, the king of the country begged him to get an American teacher for his people, and offered to build a house for the teacher and the school-room. This fact is now getting to be a common one in all our neighborhoods. I know of some four

native kings who are ready to build school-houses and dwellings for teachers, if teachers are sent to them."

The same intelligent writer gives an interesting account of the Barline country and people, to which access has been opened by the Government of Liberia. He says: "At the distance of about one hundred and twenty miles, interiorward, is the country of the Barline people; a lofty, cool, mountainous country, containing a large and crowded population, numerous towns, unusual and superior civil regulations, and distinguished withal by great industrial energies. The capital of the country is a large city, surrounded by a wall of stone. Here two market days are kept every week; and thousands of people, even from remote distances, come with both domestic and foreign goods, provisions, and cattle, in large numbers, for sale. Important manufactures are carried on in all this region. The people make all their own warlike and agricultural instruments; cultivate and cure their own tobacco; weave their own cloth; prepare their own salt. This country has recently been ceded to the Liberian Government. The chiefs and head men express strong desires for teachers, and declare their willingness to receive missionaries." Mr. Crummell adds that the Liberian commissioner promises every facility for founding a mission among this people, which he (Mr. C.) thinks is "the greatest, most promising, and most secure opening which has ever been had to the interior of Africa."

What an opportunity for telling of Jesus, and of preaching Him to willing and attentive hearers, for "faith cometh by hearing, and hearing by the word of God:" and "how shall they hear without a preacher? and how shall they preach except they be sent?"

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#### LIBERIA BAPTIST MISSION.

MR. WORRELL writes from Congo Town Station, December 30, 1870.—"The church at Jacobstown, though small, is in a prosperous state." At King Gray's, six miles from the station, a native town, the people gladly receive instruction in the way of salvation, and there is a prospect of the organization of a church there. The church in Congo Town is prosperous. One has been hopefully converted the last quarter, and will soon be baptized. There are twenty-three regular pupils in the school.

MR. COOK writes from Bexley, September 30, reporting the baptism of nine hopeful converts. The church and Sabbath school are in a prosperous state.

From Virginia, November 23, 1870, MR. BUTLER, acting



pastor, reports nine conversions within six months; and the pastor at Carysburg, during the same period, eleven.

Mr. ROBERTS, of Greenville, baptized seventeen the last year. The church numbers seventy-seven, of whom seventeen are native Africans. A new church of forty members has been constituted at Lexington, a station ten miles interior. Mr. R. devotes part of his time to the native station at Kroo Town. He says: "In treating with the Butaw people, a very barbarous tribe, recently, the Government exacted of them a promise to protect missionary preachers and teachers." The people are anxious for schools, and try to imitate the civilized population. "God is preparing their minds for the reception of the Gospel. It becomes us to bestir ourselves to this work of evangelizing Western Africa."

At Lexington, Mr. HUFF baptized seven persons, and at Farmerville eight, during the first six months of the financial year.

Mr. HORACE, pastor of the church in Buchanan, reports the erection of a good thatched meeting-house at Congo Town, and an interesting revival now in progress. Five have been baptized; as many more are candidates, and several are inquirers.

A new church edifice was dedicated at Edina, November 13.

Mr. GIBSON writes thus, under date of Marshall, December 22, 1870: "There are two places, at one of which I wish to be established, so that I may conveniently operate among the interior tribes. The prospects of success is great at either of these points. One is at Bo Blarmus, the principal chief of the Bavee country, about fifteen or twenty miles from this place—say eight miles up the Farmington River and ten miles back. Farmington river is the northeastern branch of the Junk River. I preach there often, but would like to have a house of worship and a dwelling-house there also. I have spoken to the chief on the subject. The country is quite large, and the people are continually calling for a teacher. The other place alluded to is about five miles up the same river and on its very bank. God is carrying on a work of grace among us, and several souls have been brought to bear testimony to the truth, that 'with His stripes they are healed.' If possible, this dry season, I wish to go back to the Greer country, about one hundred miles distant, to preach."

Rev. J. T. RICHARDSON says, in a letter bearing date Monrovia, February 21, 1871: "I have just returned from Grand Cape Mount. The object of my visit there was to dedicate a fine brick church, just finished; likewise to baptize some converts. On Wednesday, the 15th, the church was solemnly dedicated to the worship of God. There being no other

ordained minister with me, the dedicatory sermon and prayer were performed by me; after which I walked a mile and a half to the river for the purpose of baptizing. I had the extreme pleasure of baptizing four natives, hopefully converted to the Lord. Two youths of the number are so promising, that I have taken them into the training school. In the afternoon of the same day I administered the Lord's Supper to the church. Thus ended my labors there.

"In a short time I shall, by the aid of Divine Providence, organize two churches; one at Arthington, the new settlement above Millsburg, the other at Brewerville, in the rear of the settlement of Virginia—a place mentioned in one of my former letters.

"The school at Robertsport is doing very well; it consists principally of natives and Congoes to the number of fifty. The training school in the settlement of Virginia is also progressing finely. All the students are members of the church." *Baptist Missionary Magazine.*

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#### GERMANY AND AFRICA.

For many years the scientific men of Germany have been taking a great interest in African explorations, but so quietly, that the world has hardly been aware of it. When the English undertook the famous expedition against Abyssinia, they found their very best guides and teachers among German scientific travelers and missionaries, and the whole Nile valley has been thoroughly explored by them.

Others have crossed the Atlas range from Morocco, or proceeded from Tripoli or Tunis into the great deserts, and have penetrated the oases, and finally reached the cities and monarchs of Soudan. But they have, without exception, been scientific travelers, bent on enriching the geography of Africa by their researches, and have proceeded with no pomp or parade, seldom numbering more than three persons, and sometimes not more than one, with a single servant. Some of these men have lost lives in travel, but all who returned bore witness to the kindness with which they had been received by the dusky Sultan of Bornou, and especially some of the Prussian travelers, that had been aided in their enterprises by that Government. In return of this kindness the King of Prussia resolved some time ago to send a special ambassador to this ruler, to bear kind words and presents as testimonials of good feeling. The travelers specially favored were Barth, Vogel, Beurmann, and Rohlf's. Dr. Nachtigal was appointed to bear the gifts. This mission he has successfully performed, and he recently gave an account of it to the famous Geographical Society of Berlin.

After many mishaps, he arrived safely at Kuka, the capital, in company with a Turkish Ambassador, and was received on his entrance by the oldest son of the Sultan, and a numerous armed retinue clothed in the most variegated hues.

At the audience, the negro king seemed greatly pleased with his presents, which consisted of a gilded chair for his throne, the likenesses of the King, Queen, and Crown Prince, a few needle-guns, a gold watch, a telescope, and several costly tissues, with some other articles. The needle-guns attracted by far the most attention, and received a very close examination; after which they were accorded the place of honor in the royal arsenal.

The letters of Nachtigal and other German travelers are just now attracting attention in the German press, and the desire seems to be growing throughout the country to have a closer connection with and more interest in Africa. What the new German Empire needs is a port on the Southern seas, to give it direct connection by way of the Adriatic and the Mediterranean to African ports. With this advantage there would be little doubt about the influence of Germany in Africa, for her scientific travelers are better posted in regard to the country than those of any other nation, and there is a genuine enthusiasm among German youth to make this field an arena for renown.

If a conflict should arise between Germany and Austria, it would be quite likely to cost the latter some portion of the Adriatic, that would give the former direct communication with the African Coast; and then, strange as it may seem, we would not be surprised to see Germany a rival of France and England in the matter of trade and missions in Africa.—*Western Christian Advocate*.

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#### DEVELOPMENT OF THE AFRICAN CONTINENT.

The continent of Africa has been a *terra incognita* to modern geographers, until latterly the explorations of Livingstone, Du Chaillu, Speke, and others, have penetrated its wilderness and revived the desire to learn all that could be known respecting that vast domain, which lying at the very door, as it were, of all civilization, yet seemed shrouded in impenetrable mystery. Its torrid coast turned towards the sea the most forbidding aspect, and the tales of the dwellers on the seaboard were filled with accounts of the desolateness of the interior, which were confirmed by the statement of "Riley's Narrative," or others whom chance or misfortune had led inland. But the energy and enterprise of the present century have grappled with the mysteries of the veiled continent, and partly

at least introduced it to the attention of the cultivated world. The lineaments revealed by the stripping off the mask that has hid the features of that country for so many centuries, shows it to be a region of vast capacities, that needs but the application of enlightened labor to make it one of the greatest, most prosperous, and richest portions of the globe. Wild, rugged, and uncouth it may be; its wilderness vast and almost impenetrable; its deserts compassing in themselves the area of a continent; its mountains, even in equatorial regions, from their vast latitude, covered with perpetual snow; its lakes, or rather inland seas, unfurrowed by a keel; its gigantic rivers flowing, for thousands of miles, through lands of unequalled fertility; its vast mines of precious metals; its quarries of coal, marble, and porphyry, as seen through the mists that envelop the grand domain, impress us like the accounts we might read of lands in other planets. We are soon to see this continent take political rank with Europe or America, for from her great virgin resources and geographical position it is impossible that it should not be so. The day was when Africa dominated the world. What if she was to do so again? What a commentary that would make on the boasted civilization of this period, that knew nothing of her features or history! What if these are the questions that for ages have seemed articulate on the lips of the marble Sphynx? In the twilight of time, as, it is said, in its dawn, the strong lips of Memnon's statue may again break into song, and a greater than Rameses or Cheops may yet build along the Nile utile monuments that shall dwarf the Pyramids!—*Oakland News.*

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**DR. LIVINGSTONE SAFE.**

Advices have been received by the Royal Geographical Society of London, that render it beyond a doubt, that at least five months ago Dr. Livingstone was safe and sound among the people of Menama, although he had then been recently suffering with sickness; and supplies and medicine had been forwarded to him (on November 15, 1870) by an Arab officer, who had been sent by Dr. Kirk from Zanzibar up to Ujiji, in September last. Another letter, from an Arab merchant named Sand bin Majid to his correspondent, Ludda Daniji, in Zanzibar, corroborates, in every particular, the letter of the Arab officer before referred to, and informs us that Dr. Livingstone, or "the Christian," as he calls him, was, at that time, (in November, 1870,) only twenty-five days' journey from Ujiji, but in want of supplies, which would be sent him in the form of American cloth, "kaniki," beads, sugar, coffee, salt, two pairs of shoes, shot, powder, soap, and a small bottle of quinine, by

Ahmed Shereef, the Arab officer, in charge of twelve men. It is gratifying to know that Dr. Livingstone, and civilization, has in this man found both a warm and an influential friend, who, after receiving, on the 10th of November, information that the learned Doctor was among the Menamaes, twenty-five days from Ujiji, and in want of assistance, had, five days later, a caravan of twelve men on the way to relieve him with supplies. These would reach him about a month later, or December 15, so that if he wished to return at once, after receiving them, he could leave Manakoso by the end of the month, and he would then be able to reach the coast in about three months more. It is, however, highly probable that Dr. Livingstone, who is quite at home in the wilds of Africa, will first attempt to solve the problem, if he has not already done so, of whether the watershed of the country drains into the Congo or into the Albert Nyanza, and in that case his return cannot be looked for for another year to come.

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#### LIBERIA EXPLORATIONS.

For half a century a Christian State has existed on the Western Coast of Africa, between Cape Mount on the north and Cape Palmas on the south. From the foundation of the Republic there has prevailed an opinion that, within a hundred miles of the coast, there are high, dry, healthy, and fertile regions, well filled with people, accessible to enterprise, and profitable for trade.

The various Missionary Societies established missions in the Republic with an intention and hope of penetrating this unknown interior. Some attempts were made occasionally, but the success was inconsiderable. But within the last few years various individuals have devoted themselves to the exploration of the countries which are adjacent to Liberia, and have visited the most important and powerful tribes. These explorations have extended for two hundred miles or more into the interior. The explorers found high, dry, and lofty ranges of mountains, a productive, though rude, cultivation, and the people in possession of the first elements of domestic science and art. Two religions were found prevailing, the heathen and the Mohammedan. The heathenism is not so revolting and debasing as that which prevails nearer the coast, and the Mohammedanism has gradually mollified the repulsive and horrid ceremonies and services of the fetich worship. Mohammedanism prevails largely in the interior, and extends down to the coast in several places, and has been evidently introduced peacefully from the east and south. It has triumphed by persuasion alone, and is a living and beneficent power in Africa to-day. It is the only

Mohammedanism is missionary with it the Arabic language. The Mandingoes and Vays, and, to some extent, speak in all the principal towns, and according to the Moslem practice, the Vays extend their operations to the east and northeast. Christianity and Mohammedanism will, however, be in a peaceful conflict. We have an Annual Conference to take measures for the mission in these higher and healthier countries.

#### NOTES FOR MISSIONARIES.

Brother Phillips arrived at March 27, giving a long journey in the interior from the Luteran mission. He was appointed of several brethren, who were as suitable men for the work of preaching the Gospel. Referring to one of his trips, and the arrangements with an influential king for the shortest possible period, a suitable man to go with him, Brother Phillips writes:

Zeo, the Bier country, and the most powerful of the part of the country. He gained his power by the late Ariel of Zaye got his, and in many respects resembles me of both Ariel of Zaye and Ogundipe of the country. Zeo's town is about one hundred miles from here, and has a population of about five hundred persons. There are there seven or eight other towns under his immediate authority, five at least of which are sufficiently populous to send a missionary to each. Then east, about five or six miles, is the kingdom ruled by Kams, which is also very populous, and they are equally willing to receive the Gospel. One day's travel from Zeo, north, and we come to the Pessy country, where the towns are still larger, and agriculture and the rude arts more practiced. One day east of Zeo's country is the Geehee country; beyond them is the Mandingoes, and beyond them the Barline country. Beyond the Pessy's, north, is Command country, where the country is much like that about Zaye and the Yoruba country. Zeo partly controls both the Pessys and Tubees; the former speaks the Bussa language and the latter a dialect of it. Zeo is a kind of centre, from which all these others could be easily reached, and the king's influence would very much assist in establishing us in both these countries. The Farmington river runs close

to Zeo's, and by a little cleaning out could be navigated by canoes all the year; at Zeo's it is nearly as large as the Ogun at Abeokuta. The country all around Zeo's is a dense jungle, all the way from here, except what they have cut down for rice-fields. It is, however, an elevated country, and some very pretty mountains are seen a little north of the town.

"While these people do not trade, or cultivate the soil, or practice the rude arts to the same extent that the Yorubans do, yet they seem a milder people, and I believe even more susceptible of Gospel truths. And never in my life did I see a people so eager to have teachers among them. Vankra has a town nearly as large as Zeo, and he will not permit any of his people to work on the Sabbath. Zeo did all in his power to get me to remain, and they begged very earnestly for a white man. All the people took a great liking to me, and they expressed great sorrow when I left, and begged me that when I got to my country I would come soon to see them again. Zeo and his people were at Mt. Olive one Sunday, and Zeo attended church twice and heard me preach once, which was interpreted. Soon after service he called my interpreter to one side, and asked him if he thought it would be long before I sent him some one to preach for them. The interpreter said he thought it would not be long. Zeo said he was so anxious to have some one to go; he was afraid it would be a long time. The king, his son, and his brother, all have sons that they begged me to take to my country and educate, and I could only get off by assuring them I was not going direct home. Dokai, Zeo's son, just *would not* take his son back, and told me I must find some one here to take him and educate him, and I got Brother Yates to take him, and he is now here—a very intelligent lad, about sixteen years old, and speaks a good deal of English. When I parted with Zeo he put his arms affectionately around me and almost cried, and said send me somebody soon, and you be sure to come back to see me."—*Home and Foreign Journal*.

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REV. J. D. PAXTON, D. D.\*

This handsome volume consists mostly of an autobiography, a diary kept for many years, and sketches of travel, blended in a continuous narrative, by a man of clear views, strong convictions, and of fearless courage in the exhibition, maintenance, and defence of what he believed was the truth.

Dr. Paxton was born in Rockbridge county, Virginia, Sep-

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\* A Memoir of J. D. Paxton, D. D., late of Princeton, Ind.: J. B. Lippincott & Co., Philadelphia. Pages 358.

where he was graduated at Washington College, Lexington, and then spent a year at College, Virginia. He became pastor of a church in Norfolk, Virginia, and then moved to Shelby County, Kentucky, and at Princeton, Indiana. He was also an agent for the American Board of Commissioners for Foreign Missions, and for several years visited their missions in the East, and for nearly two years as a missionary of the Board in Africa.

In the early days of the American Colonization Society, Mr. Farris felt a warm interest, and by his example and energy poured his constant concern for the success of the work, and for the elevation of the people of color. We have space only for the following selections from his autobiography, as revealing his appreciation of our great work, and the sacrifices he made for its promotion:

"During the six years (1814-1820) I spent in Norfolk, some important movements took place in the religious world. The American Board of Commissioners for Foreign Missions was organized, and the first missionaries were sent to the foreign field. The American Bible Society was formed, and began its great work of printing and circulating God's Word without note or comment. The Sabbath-school system and Bible classes began their blessed work; the Monthly Concert of Prayer was instituted; and last, not least, the American Colonization Society was formed to aid the free colored people, and such as might be freed, to emigrate, with their own consent, to the Western Coast of Africa, and form a free State, and carry with them the blessings of the Gospel and the improvements of civilized life.

"We introduced the Sabbath-school and the Concert of Prayer, and, through the aid of Rev. S. J. Mills, the agent of the Colonization Society, who visited Norfolk and spent several Sabbaths, had the minds of the people called to the subject of colonizing the free blacks. The idea was received with favor by many. The inconsistency and evil of slavery was generally seen and admitted. But the difficulty of the subject was thought great. It was hoped that, could a colony be formed on the Western Coast, and for a time protected and made to prosper, it might lead to a regular system of emancipation and emigration to Africa. Many of the first minds in the country thus viewed the matter, and gave it their support.



"On moving to Prince Edward and going to housekeeping, my wife's father, who was a slaveholder, gave and sent to her a family of house-servants, seven or eight in number, most of them small. This, with the discussions about Colonization and the deliverance of the General Assembly, turned my thoughts to the subject. My wife's views of the subject soon came to agree with mine. We felt that we ought to prepare these servants for freedom, and, as soon as circumstances permitted, liberate and send them to Liberia. We took some pains to instruct them, and furnished them with as good an outfit as our means would allow.

"January 1, 1826, I took them to Norfolk, and obtained a passage for them in a vessel sent out to Africa by the Colonization Society."

Dr. Paxton liberated several other persons belonging to his second wife, and sent them to Liberia in 1832. One of these servants became a prominent and useful citizen, and for several years was a Senator from Montserrado county in the National Legislature.

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#### CHRISTIAN CIVILIZATION OF AFRICA.

On Sunday evening, May 21, there was held a Union meeting of the different congregations of Springfield, Illinois, in the Second Church, to listen to a lecture on the subject of the "Christian Civilization of Africa," by the Rev. Dr. Orcutt, Travelling Secretary of the American Colonization Society of Washington city. The occasion drew together a very large audience of those interested in the great problem of the elevation of the colored race and the civilization of Africa.

The Doctor based his discussion upon the promise of the Holy Scriptures, that *all nations whom the Lord hath made shall come and worship Him and glorify His name*; and argued that Africa was equally included in the promise, and must, one day, come under the influence of a Christian civilization. How is it to be accomplished? Tracing the rise of the religion of Christ in Asia, and the manner of its progress in the other great divisions of the earth, he argued that it must be done by missionaries. But who must the missionaries be? He showed that for more than three hundred years the white race had undertaken the work of civilizing Africa, and had thus far most signally failed. And for two reasons: first, because the whites cannot endure the climate; and second, on account of the hostility of the natives, engendered by the infamies and outrages of the slave-trade. The work then must be placed in the hands of the blacks themselves. The laborers must be

taken from the five hundred thousand educated and Christian colored men who now have their homes in the United States. But it had been objected that they are an inferior race, and are not competent to plant religion, and laws, and letters, in the jungles and fastnesses of Africa. This, however, is not so. The facts disprove it. There is now on its Western Coast, and not far north of the equator, as regularly organized a Republic of black men, based essentially upon the American system, and possessed of all the elements which constitute material prosperity, in a degree which is not only satisfactory, but wonderful. The Republic of Liberia is a nation of Christian blacks, civilized and enlightened, not only governing themselves, but recognized by the leading Governments of the world. Of its six hundred thousand people, not over twenty thousand are emigrants from America. The rest are natives, who have been redeemed from barbarism by the efforts of missionaries of their own race and color.

The speaker insisted that with such an illustrious example as this, the problem of civilizing and Christianizing Africa was solved. All that is needed is to have the colored race in our midst see, and feel, and appreciate the great work which they there have before them to do. They are the chosen instruments of God; and in carrying religion, and laws, and letters to Africa, they not only elevate over one hundred and eighty millions of people (one-seventh of the population of the earth) from heathenism, but they thus prepare a field and a country where they themselves will no longer be kept down and under by the prejudice of caste and social disabilities, but can achieve for themselves a name and record among the nations. It is impossible for us to follow the speaker through all the points, and illustrations, and facts of his discourse, which was exceedingly able and interesting. In conclusion, he stated that the Colonization Society is the *bridge* by which all those who desire to embark in the work of African civilization can be transferred to that shore; and he closed by showing what that Society had done and was doing in this great cause.

He was followed by the Rev. Mr. Robertson, of the Second Church, and the Rev. Mr. Paynter, of the Third Church, in approving remarks, after which a collection was taken up for the aid of the Colonization Society, and the benediction was pronounced by the Rev. Dr. Orcutt.—*Daily State Journal*.

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#### MASSACHUSETTS COLONIZATION SOCIETY.

This Society is an auxiliary to the American Colonization Society, Washington, D. C. It is one of ten auxiliaries, each of the New England States having one. The thirtieth annual

meeting was held at No. 31 Washington street, Boston, at noon on Wednesday, May 31, ex-Governor Washburn in the chair.

Rev. Dr. Tracy, Secretary of the Society, read the report, which spoke very encouragingly of the prospects of the work which they were engaged in. Liberia is in a flourishing condition, while here, since emancipation, there has been an awakening, amounting almost to enthusiasm, among the colored people in regard to Colonization. At the South the colored people are forming societies and employing agents of their own to promote emigration, and the society has now between two and three thousand applications for passage.

The Society's receipts for the year ending April 1, 1871, were \$510 68; the disbursements \$583 47; leaving a balance due the treasury of \$72 79. Of the payments from this office \$190 has been for rent and other office expenses, \$93 32 to and for the Parent Society at Washington, and \$300 to the Trustees of Donations for Liberia College. Other sums received to our credit at Washington have amounted to \$2,460 74, making the total receipts \$2,970 92. Of this sum \$2,412 44 should be credited to the name of Rev. D. C. Haynes, District Secretary of the American Colonization Society. The Secretary stated that the need of funds to enable this Society to carry out its work was urgent, and was not the least among the charitable objects to which the attention of the benevolent should be called. The report was approved and accepted.

The Society then elected as officers for the ensuing year the following-named gentlemen:

President—Hon. Emory Washburn, LL. D. Vice-Presidents—Rev. E. S. Gannett, D. D., Hon. R. A. Chapman, Thos. S. Williams, Rev. Charles Brooks, Dr. William R. Lawrence, Rev. G. W. Blagden, D. D., Hon. G. Washington Warren, Hon. Alpheus Hardy. Secretary, General Agent, and Treasurer—Rev. Joseph Tracy, D. D. Auditor—Henry Edwards. Managers—Rev. G. W. Blagden, D. D., Albert Fearing, T. R. Marvin, Rev. John O. Means, Thomas S. Williams, Rev. Charles Brooks, Dr. Henry Lyon, J. C. Braman, William Parsons.

Additional Corporate Members were chosen as follows: Rev. Dr. Peabody, of Cambridge; Mr. Benjamin T. Reed, Boston; Mr. William Carleton, Charlestown; Rev. James R. Nichols, Haverhill; Mr. H. S. Chase, Boston. The Society then adjourned.—*Boston Transcript*.

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#### DEPARTURE OF THE SAMSON.

The barque Samson sailed from New York on Thursday, May 25, for Monrovia, having as passengers the Hon. J. Milton Turner, Minister Resident and Consul General of the United

States to Liberia, and the following Liberians returning to their homes, viz: Rev. Jacob W. Von Brunn, Mrs. Sharp, and Mrs. R. R. Johnson.

Mr. Turner is a young man of apparently thirty-five years of age, and is said to be well qualified for the position to which he has been appointed. He was born in St. Louis, secured his freedom during the war, and has since obtained an education at Oberlin College, Ohio.

"Rev. Jacob W. Von Brunn is the son of a Bassa chief, and was sent by his father to Monrovia in 1830 to learn to speak the English language. There he met the German missionaries sent out by the Society at Basle, Switzerland, who persuaded his father to let them take him to educate. By these missionaries he was taken to Sierra Leone, and educated; and made a teacher. When almost thirty years of age he returned to his native town, on the St. John's River." On the death of his father, the people demanded of him to accept the succession and become their king. For several years he has acted as a Baptist minister, visiting the native towns on the St. John's River and in the Gibbee country.

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"HOW DO THEY LIKE THE COUNTRY?"

Is a question sometimes asked with apparent earnestness and sincerity. To honest seekers after the truth, we submit the following letters from the leaders of two companies of emigrants by the Golconda, on her fall trip of 1869, since added to by some two hundred of their relations and former neighbors:

BREWERVILLE, LIBERIA, *April 19, 1871.*

DEAR SIR: I have neglected my duty to you, but I hope to be excused for not writing to you before now. I have been so busy at my work that I have not answered your letter written to me last August 5th. The people in this settlement are doing well, and are in good health. I am very happy to say that there has been but one death in Brewerville since we have been settled in the place. We have received seventy-five new immigrants, with Mr. Ben. Newberry as leader, and they are settled on their lands, and are hard at work planting their vegetables. They are doing well, and are all in good health.

They say to me that they are all fully satisfied with their new homes. Please write to Mr. Harman Sanders, of Jamesville, Martin county, North Carolina, saying for me that he and family had better come to Africa, as the only country where they can enjoy the rights of freedom. I hope that the negroes in the county of Martin will make up their minds and leave it for this Republic. Yours, truly, JOHN B. MUNDEN.

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ARTHRINGTON, LIBERIA, *April 21, 1871.*

DEAR SIR: The last new-comers are out of the Receptacle, and they are building their houses and planting their crops. They are all perfectly satisfied except one. I enjoy more freedom and satisfaction than I ever did in my life before. Our settlement is expected to join Muhlenberg with the next immigration. Please don't let the "Golconda" stop, and be sure to send us just such another company as came out last fall. They have had very good luck, having lost but one man, and he would not listen to our advice. I and my family are well. My coffee is growing finely. The arrow-root makes good flour. I am planting corn to-day. It will grow without further labor. I love my home, and I thank you and all the friends who helped me to reach Africa. May God bless you in this world, and save you in heaven when you die. I used to have no home of my own on earth, but trusted for one above; now I have a goodly one in this country, and I hope I have one in heaven, thank God. Very respectfully,

ALONZO HOGGARD.

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**AFFAIRS IN LIBERIA.**

The following intelligence is taken from communications dated at Monrovia, April 10, and May 6 and 9, from Henry W. Dennis, Esq., one of the most intelligent, reliable, and public-spirited citizens of Liberia:

On the 4th instant, (April,) Sir Arthur E. Kennedy, Governor-in-Chief of the English Colonies on the West Coast of Africa, called at Monrovia. A number of our leading citizens were invited by the President to meet the Governor at his residence. I was honored with an invitation and attended.

...

He remained here two days. He admired our little town very much, and seemed pleased with our people. I liked him very much, and believe that he is really friendly to our people.

The military expedition to the Vey country has had a pretty hard time of it. The natives at two of their towns fought them hard—where some four of our men were killed and some thirty odd were wounded. Among the wounded is Colonel Sherman, who commanded the troops. Some ten of our native allies were also killed in the fight at “Bessie,” and some seventeen were wounded. These allies were a part of the force that went against Prince Manna’s people. It is said that quite a number of the enemy were killed and wounded in the several fights, and that nearly all of their towns on this side of the Manna river were captured and burned, and a pretty large number of their women and children taken prisoners.

By order of General John N. Lewis, who accompanied the expedition to Robertsport, the troops crossed the Manna river to a town called “Sallyjah,” in the Manna country, where there was a large quantity of produce and merchandise belonging to Sierra Leone traders, which got destroyed. I learn that the natives, on seeing the troops marching up towards the town, set fire to it and fled, which is the cause of the destruction of the property of those traders. There were some four hundred and fifty men who went from here and some seventy-five more joined the expedition from Robertsport, besides several hundred native allies. This expedition is considered the largest the Republic has ever put in the field, and, as to munitions of war, the best equipped, having had recently a quantity from your Government. I hope that what has been done will keep the natives in that part of our country in a state of quietude for many years to come.

As to a school at Arthington, it is very important that one should be established there. The settlement is some distance from any place where there are schools, and the children at Arthington would not be able to attend school at other places. There are over sixty children at the settlement, and it is important that they should have the advantages of a good school in their settlement. A competent teacher could be had for \$150 or \$200 per annum. In most of our other settlements



there are mission schools, but at Arthington and Brewerville there are no schools at all. A school-house is needed at Arthington to hold about sixty scholars. A plain frame building, I think, could be built for about \$300, as there is a fair supply of good lumber about the settlement. A school-house will be needed at Brewerville also, should you conclude to establish a school there, which would cost about the same.

The Presidential election came off on the 2d instant, (May.) The polls were opened in all the places in this county, and the people voted. Yesterday (May 8) the returns from Robertsport reached here, and the day before the election returns from Cape Palmas were received here. At Bassa, we have news that the election was held there, and without any palaver. I do not know that the returns have been sent up. We have no intelligence from Sinou since the election, but presume that an election was held there also.

Dr. McGill left here last month (April) for Madeira, for his health, and ex-President Roberts and wife will leave here for the same place on the 13th instant, (May,) also for the benefit of their health. They may go as far as England before their return home. Professor Blyden left here on the 7th instant, (May,) in one of the mail steamers, for England, and from thence he will proceed to the United States. He will not likely return to Liberia again.

I am glad to be able to inform you that the health of the emigrants generally continues good. The last of them were moved up about the close of April. Some few at each of the settlements have chills occasionally. There have been no additional deaths among them. I spent three days with them at the two settlements week before last, and found them all cheerful and satisfied, and busily at work planting down their lands.

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#### THE PREFERENCE OF GOING.

The applicants for passage to Liberia continue urgent in their requests to be accommodated, and new petitions are constantly coming in. Among the latter is one from forty male residents of D——, Alabama, asking “the President of the United States” to give them and their families “a charter

or transportation to Liberia;" said application having been referred by him to the War Department, and by it forwarded to this office, with the information that the "Department has no fund for such a purpose."

The following letters from the leaders of companies in South Carolina and Georgia are given as showing the earnest desire of the people to remove to Africa, and their disposition to contribute of their own means to that end. The offers to buy a preference of passage, and to assist the Society in defraying the expenses of their colonization, proceed solely from themselves, and are encouraging, as indicating the approach of a period when emigration from the United States to Liberia will resemble that from Europe to this country—in being self-paying:

C \* \* \* H \* \* \*, S. C., *May 12, 1871.*

DEAR SIR: We met on Sabbath, the 7th instant, to consult about what we could raise to induce the American Colonization Society to accept a well-selected company of about fifty-eight families, comprising one hundred and eighty-five persons, of good moral character, strong-souled, energetic, and self-dependent, a goodly number of whom are true professors of religion, and we resolved to offer the Society one hundred and fifty dollars for the preference of going to Liberia the coming fall, (viz, November 1, 1871,) instead of some who made application before we did. We write to know if that amount will give us as a company, composed of the very best selected persons as to morality, integrity, and promise of usefulness as regards temporal and spiritual things, the preference at the specified time; and, also, how little of the amount would need to be paid now, and when would the last and all of it be required.

The heads of families are generally unable to pay much at this season of the year, but each is willing and will endeavor to raise all they can to obtain and secure the preference of going this fall, and for this object each and all have pledged themselves to raise and forward the above amount as soon as they can possibly get it, but many, being poor, will of necessity have to labor and wait for it.

As so many are desiring to go to Liberia, and are worthy of the favor, and would be useful there, I, in sympathy, inquire in their behalf, if they furnish the means, viz, money sufficient, will the American Colonization Society furnish vessels and send them? How often in a year and how many on a voyage? Providing the means justify it, and seeing the impossibility of all going from here the ensuing fall, I only offer myself and a





few of the most carefully and prayerfully selected people for passage in your next expedition. E. H.

V \* \* \*, GEO., May 27, 1871.

DEAR SIR: I am well and all my people. My expenses here have been heavy, as I had to buy provisions for almost all of the people that came with me. We camp here as emigrants, and we could not get anything without money. As I could not see them suffer while I had anything to keep them, I sent off and bought bacon and corn for them. I also started a brick-yard and gave them work. We had some bad weather, but we are doing very well so far at making bricks. If we can get pay for them, I may get my money back; if not, it is gone, and I shall not regret it. I am trying to have money to help my people to move off from here. I will try to raise some money to send to you, as there is a great desire among the people here to go to Liberia. There are two companies, one in this county and one in the adjoining county. They ask me for information, and to write to you. I give them all I can. I have to be very cautious how I manage. My days here seem to me as long as months used to be. When I first came to this place the white people got some black people to oppose me in going to Liberia. They got up a meeting, and had it completely arranged, so that there were about ten to one against going; but I told them that no one wanted them to go except they wish to go, and that I was only afraid the vessel could not hold all that want to go. I saw the bread and butter at work; and now the colored people have so changed their minds, that I can't hardly find one against emigration to Liberia. J. B.

### Receipts of the American Colonization Society,

*From the 20th of May to the 20th of June, 1871.*

MAINE.			
By Rev. J. K. Converse, (\$154.50.)		Howard, J. S. Ricker, J. M. Adams, Mrs. William Moulton, R. H. Hinkley, each \$5; J. Maxwell, \$3; Charles Staples, Cash, E. Shepley, each \$2; W. Ryan, David Chandler, Mrs. J. A. Balkam, Mrs. Brewer, each \$1.....	123 00
<i>Brunswick</i> —S. J. Young, Adam Lamont, each \$5; Rev. Dr. Harris, J. Rogers, B. Ferbush, Prof. A. S. Packard, G. C. Crawford, A. friend, Dr. Lincoln, each \$2; A. Ellis, Cap. C. N. Bates, Joseph Griffin, H. A. Thompson, Rev. J. McMillan, Edwin F. Brown, each \$1; A Friend of Missions, \$1.50.....	81 50		154 50
		NEW HAMPSHIRE.	
<i>Portland</i> —Eben Steele, \$30; Rev. Dr. W. H. Shaller, Geo. F. Emery, Nathan Cummings, each \$10; Two Lady Friends, \$20; M. Sampson, Hon. J.		By Rev. J. K. Converse, (\$167.00.) <i>Newport</i> —Dexter Richards, \$20; Mrs. Amos Gleason, \$10; Geo. H. Fairbanks, Jacob Robinson, F. Boardman, L. W. Barton, T. W. Gilmore, each \$1.....	35 00

<i>Portsmouth</i> —Miss Mary C. Rogers, Mrs. Dr. Burroughs, A Friend, Hon. I. Goodwin, Mrs. W. Williams, Chas. E. Myers, each \$10; A Friend, \$5.....	65 00
<i>Keene</i> —G. S. Faulkner, \$10; Wheeler & Faulkner, Rev. W. O. White, each \$5; Rev. W. S. Karr, \$3; Rev. E. A. Renouf, Dr. A. S. Carpenter, Cyrus Piper, F. S. Stratton, Wm. P. Abbott, Mrs. M. R. Keyes, J. J. Allen, each \$2; John Prentiss, G. H. Tilden, each \$1.....	89 00
<i>Nashua</i> —Chas. A. Gillis, \$10; Dr. E. Spaulding, \$5; Hon. S. T. Worcester, Jesse Crosby, Mayor Otterson, John A. Baldwin, each \$2; S. K. Welman, Cash, F. Munson, Cash, B. F. Emerson, each \$1.....	28 00
	167 00
<b>VERMONT.</b>	
By Rev. J. K. Converse, (\$73.00.)	
<i>South Hero</i> —Dr. R. K. Clarke & Rev. O. G. Wheeler, from the estate of M. T. Landon.....	60 00
<i>Winooski</i> —Individuals.....	13 00
	73 00
<b>MASSACHUSETTS.</b>	
<i>Cambridge</i> —Charles Vaughan.....	20 00
By Rev. D. C. Haynes, (\$243.58.)	
<i>Braintree</i> —Rev. Dr. Storrs.....	20 00
<i>Lowell</i> —A. L. Brooks to const. himself & L. M., \$30; W. A. Burke, W. E. Livingstone, each \$20; Individuals in First Cong. Ch., \$6.58; H. H. Wilder, \$10; S. W. Stickney, S. G. Mack, S. Kidder, Edward Tuffs, Mrs. G. D. Godden, each \$5; R. Kitson, J. Coggin, H. Wright, F. F. Battles, R. L. Read, E. P. Woods, S. N. Woods, each \$2; Mrs. H. A. Thompson, Miss Godden, Miss Nesmith, C. W. Maynard, J. R. Chase, each \$1.	130 58
<i>Newburyport</i> —Cap. Micajah Lunt, \$50; William Cushing, \$25; William Stone, Mrs. Sarah Hall, each \$5; Mr. Hall, \$6; Mrs. Banister, \$2.....	93 00
	263 58
<b>CONNECTICUT.</b>	
<i>Litchfield</i> —St. Michael's P. Epis. Parish, Rev. C. S. Henry, D. D., Rector.....	18 00
<b>NEW JERSEY.</b>	
By Rev. Dr. Orcutt, (\$70.00.)	
<i>New Brunswick</i> —John Clark, David Bishop, each \$10; F. P. Runyon, Mrs. J. W. Stout, each \$5.....	30 00
<i>Trenton</i> —B. Gummere, T. J. Stryker, F. P. Dunn, Third Presb. Ch., each \$10.....	40 00
	70 00
<b>PENNSYLVANIA.</b>	
<i>Peckville</i> —Elijah Weston.....	5 00

<b>DISTRICT OF COLUMBIA.</b>	
<i>Washington</i> —Miscellaneous.....	345 10
<b>* SOUTH CAROLINA.</b>	
<i>Clay Hill</i> —Rev. Elias Hill, agent, for himself and 162 others, 50 cents each, by which they desire to secure, in preference to others, a passage to Liberia in our (November 1st) next expedition.....	81 50
<b>OHIO.</b>	
By Rev. Dr. Orcutt, (60 cts.)	
<i>Manassah</i> —Cash.....	60
<b>INDIANA.</b>	
By Rev. Dr. Orcutt, (\$30.00.)	
<i>Valparaiso</i> —Individuals in the Presb. Ch. to const. their Pastor, Rev. ROBERT BEER, a L. M.....	30 00
<b>ILLINOIS.</b>	
By Rev. Dr. Orcutt, (\$60.11.)	
<i>Springfield</i> —Individuals in First Presb. Ch. to const. their Pastor, Rev. J. A. REED, a L. M., \$30.11; Individuals in Second Presb. Ch. to const. their Pastor, Rev. G. H. ROBERTSON, a L. M., \$30.....	60 11
By Rev. George S. Inglis, (\$21.48)	
<i>Woodhull</i> —L. C. Haughton.....	1 25
<i>Chicago</i> —Wisconsin Street Ch. of "Ev. Association," \$5.52; Persons in North Star Bapt. Ch., \$3.71; Cap. C. M. Lindgren, \$5; Rev. Samuel Hair, \$1.....	15 23
<i>Pana</i> —W. E. Hayward.....	5 00
	81 59
<b>MISSOURI.</b>	
By Rev. Dr. Orcutt, (\$30.00.)	
<i>St. Louis</i> —Individuals in High Street Presb. Ch. to const. their Pastor, Rev. THOMAS MARSHALL, a L. M.....	30 00
<b>FOR REPOSITORY.</b>	
<b>MASSACHUSETTS</b> — <i>Cambridge</i> —Charles Vaughan, to May 1, 1878.....	5 00
<b>PENNSYLVANIA</b> — <i>Philadelphia</i> —George M. Hickling, to June 1, 1872, by Robert B. Davidson, Esq.....	1 00
<b>SOUTH CAROLINA</b> — <i>Clay Hill</i> —Rev. Elias Hill, to November 1, 1871.....	2 50
<b>TENNESSEE</b> — <i>Philadelphia</i> —Solomon Bogart, to Jan. 1, 1872 \$1; James Nelson, to Jan. 1, 1872, \$1.....	2 00
<b>KENTUCKY</b> — <i>Sharpsburg</i> —William Marshall, to July 1, 1871..	2 00
Repository.....	12 50
Donations.....	974 77
Miscellaneous.....	345 10
<b>Total.....</b>	<b>\$1,332 87</b>

T H E

# African Repository.

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VOL. XLVII.]

WASHINGTON, AUGUST, 1871.

[No. 8.]

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## FALL EXPEDITION.

THE AMERICAN COLONIZATION SOCIETY will dispatch a vessel on the 1st of November next with emigrants for Liberia. Some two thousand very respectable, enterprising, and industrious people of color have made application for a passage, and urgent requests to this end continue to be received from various parts of the Union.

Recent intelligence from Liberia assures us that there are the most promising openings for new settlements, and for the location of Christian Missions in and near her present borders, and that what that Republic mostly needs to attain dignity and enlarged utility is an accession of numbers. The friends of the Society are urged, by most weighty reasons, to renewed and vigorous efforts to increase its funds.

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## THE REGENERATING POLICY OF LIBERIA.\*

Neglect of the native population, and of the national resources of the country and of native skill, are "mistakes" charged upon the Government and people of Liberia by the Rev. Alexander Crummell, formerly professor in the College at Monrovia, and now a missionary of the Episcopal Church in that Republic.

As these "mistakes" are incidentally elucidated in the "remedy" which our gifted friend more elaborately proposes and enforces, we confine our extracts to what he so ably and eloquently says on this point, simply premising that much occasion is here presented for the best consideration and active exertions of the American friends of Africa.

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\*OUR NATIONAL MISTAKES, AND THE REMEDY FOR THEM. The Annual Address by the Rev. Alexander Crummell, B. A., delivered before the Common Council and the Citizens of Monrovia, Liberia, July 28, 1870, being the Day of National Independence. Published by request.

## REV. MR. CRUMMELL'S ADDRESS.

I have thus stated some of the more prominent deficiencies of our national policy. And now I beg to remark, that they are all, for the most part, capable of remedy. It is in our power, I feel assured, to commence, at an early day, a new and effectual policy, and to enter thereby upon a career of growth, prosperity, and beneficence, parallel to the successful progress of many of the new-born States of modern times.

I know the smallness of our means. I feel, too, the need of aid in carrying on fully the progresses of successful civilization, in such a wide territory as stretches out beyond us to the heart of this continent; for we must aim to touch graciously even that outer bound. And, as for myself as an individual, I do indeed covet that aid, let it come from any quarter. Not indeed for ourselves; but for the great work which we are to do, in civilizing and evangelizing the rude and benighted neighbors about us. I see, too, somewhat, I think, how great help could be secured for this mighty work.

For help we need. There is nothing humiliating in such an avowal. It is the common need of new nations. Wherever before did a handful of people, less in number than thousands of nameless American villages, set up the fabric, and assume the functions of national life? Even should Liberia fail, that is, *in attempting such a vast undertaking*, there would be nothing inglorious in it; no evidence of race inferiority. It would be but one of many instances of glorious *un-success*. It would only be the venture of a child to do the work of a giant, and he could not compass it. But we are, child though we be in form and power—we *are* compassing it; only our powers are over-tasked; we miss provident opportunities; we oftentimes "beat the air;" we waste healthful energies.

We need help; and we must fain secure it, if aid and succor can possibly be secured. But not, I assure you, by a declaration that black men cannot carry on a nation; and then go begging some foreign people to take us as colonial vassals, or contemptuous appendages!

Now, I do not wish Liberia to become a colony of any nation. I want her to maintain for ever distinct nationality. After our experience of independence we could not endure colonial subjection. Well and truly says Lord Lytton, concerning liberty: "The first thing is to get it; the next thing is to keep it; the third thing is to increase it." And so we, having got independence, must not give it up.

I hear, indeed, some talk of annexation to America. Why not to the planet Jupiter? Fellow-citizens, I am astonished at a proposition at once so humiliating in its nature and so

disastrous in its tendency; and I stand here to-day, and entreat you, with all my heart and voice, don't you have anything to do with such a wild and deadly scheme.

Fellow-Citizens, the genius of free government, during the ages, visited in turn a few favored spots of earth, for the gift of freedom and civil liberty. She visited, in ancient times, the States of Greece and Rome. She visited, in the Middle Ages, the Venetian Territory and the Republic of Genoa. In our modern era, she has long dwelt amid the mountain fastnesses of Switzerland; on the sea-girt isles of Britain; in the new-born, the virgin territories of America. But never once did she visit this West Coast of Africa; never take up her abode in any quarter of this vast and benighted continent.

Now, in these latter days of the world's history, filled with generous desires for Africa, she stooped from her lofty flight, and visited the lowly sons of Africa, painfully toiling on the farms of Maryland and Virginia, in the rice-fields of Carolina, or amid the everglades of Florida; and whispered in their ears her good intents for this their fatherland. And when they, at her promptings, came o'er the seas, she accompanied them; and set up here, in this seat of ancient despotism and bloody superstitions, the first free, civilized, and Christian Negro government that Africa had ever known from the dawn of history!

And now, I ask, are you, because of some pain and toil, some trouble and poverty, going to unmake history? Because of some little suffering, will you put back ten degrees the dial of the world's progress? Well-nigh every foot of land on this West Coast, which lies upon the seaboard, is in the possession of some European Power! Will you give up every rod of this Coast for foreign possession? Will you not retain a foot of land on this Coast for Africa's self and her sons? Is there not to be *one* single free Negro government in the world? Circle the earth; and where can you find one single responsible, representative, Negro government among the nations? And will you sweep this one lone, simple, star from the heavens?

The United States Government, however, can do great things, through us, for the regeneration of Africa. It would be immodest to assert that she owes us a debt; but the averment is, without doubt, a proper one, that America is deeply indebted to Africa. And providence seems to have made us, who spring from her loins, the proper channels in Africa of her prompt and generous Christian solitudes, and, as I trust eventually, of her governmental succor and assistance. For it seems to me that now, as the United States has begun a colonial policy, it would not be unseemly in that great nation to extend to this nascent state the many advantages of a colony, without its disadvantages: that is, by the offer and the guarantee of a PROTEC-

TORATE to Liberia, for a lengthy period, for specific ends, pertaining to African regeneration; with those monetary helps and assistances, and that *naval* guardianship, which would enable us to commence a greater work of interior civilization, by the means of roads, model farms, and manual-labor schools; with the definite condition that our internal economy, and our full national functions, should remain intact and undisturbed.\*

Such a protectorate, or some such strengthening and assuring aid, would supply that government patronage of which Liberia alone, of all modern or ancient colonies that I know of, has never felt the fostering care and sustentation; and would soon enable us to enter vigorously upon that regenerating policy, in this part of Africa, which I will now endeavor to point out.

And, *first*, I would suggest the duty of rising to a higher appreciation of the native man, his usefulness and his worth. I present this first, because all the great outer works of man come from an internal root—are the fruit of sentiment or principle.

I fear that we are lacking in that recognition of the native man, as a future element of society, which is desirable, as well for our needs, as for his good and God's glory. And this assuredly should not be the case; for here is a MAN who, however rude and uncultivated, is sure to stand. The hardihood of the race, through long centuries, its quiet resistance to the most terrible assaults upon its vitality; its resurrection to life and active duties, after a ghastly burial of centuries in the caves of despair, in the graves of servitude and oblivious degradation, are all prophetic of a lasting future. Other races of men, in foreign lands, as in America and New Zealand, fall before an incoming immigrant population. But this is not our mission here; and if it were, it is not in our power, that is, we have not the ability, to destroy the native. With all his simplicity, he thoroughly feels this. You see that he does not lose his countenance in your presence; and he knows no fear. In his character you see nothing stolid, repulsive, indomitable. On the other hand, he is curious, mobile, imitative. He sees your superiority, and acknowledges it by copying your habits. He is willing to serve you; and, after being in your service, he carries home with him the "spoils," which he has gathered in your family, by observation and experience; which make him there superior fellow to his neighbor. There too, in his own tribe, you see that he is sure to live, for he fully supplies his own needs, rears a goodly family, cultivates jollity, attains a good old age, and shows great vitality.

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\*Greece, the Ionian Isles, and the Sandwich Islands are examples of the compatibility of the national life with a foreign protectorate.

Now, this being shows clearly that he has the needed qualities to make a proper man. Everywhere, where the trial has been made, he has passed out of his primitive rudeness, and made a step in advance of his former state.

Why then should we doubt the full and equal ability of the native man to become all that we are, and do all that we can do? Indeed, I can hardly maintain my gravity while talking thus to you. For who, indeed, are we? Right glad am I that there are no Europeans here to-day; for surely they would see the almost ludicrousness of such an address from such a one as I am—and to you!

Have faith in the native. You *have* trusted him—trusted him to nurse your children—trusted him with your goods in trading—trusted your life in his hands in fragile canoes—trusted yourself, unprotected, in his sequestered native villages. Go now to a further length—trust him as a man, fitted to

——“Move and act  
In all the correspondences of nature.”

In the second place, I would suggest the use of well-regulated and judicious measures, in order to secure the vast resources of the interior. What I desire to see undertaken is alliances with powerful tribes in the interior, to secure thereby permanently open roads, and the uninterrupted flow of trade; not indeed as an end, but for the ultimate purposes which lie beyond trade, but of which trade is everywhere a facile agent—I mean general civilization, and the entrance of the controlling influences of Christianity. Surely the command comes to us as a Christian nation—“Prepare ye the way of the Lord.” And I have the deep conviction that this work is not a difficult one. What prevents our Government organizing an armed police, and a line of forts to the interior, whose presence and power could be felt up to the border line of our territory? How soon then, especially in this county, would vanish those petty native fights, which annually obstruct trading operations six and eight months at a time, and which inflict the loss of thousands of dollars? What should prevent our Government enjoining upon our subject natives the maintenance of peace, the constant opening of trade paths, and the bridging of rivers and streams?

Perhaps it may be said that we have no right to command, or press such regulations upon our native population. To this I reply, that both our position and our circumstances make us the guardians, the protectors, and the teachers of our heathen tribes. And hence it follows, that all the legitimate means which may tend to preserve them, which anticipate bloody antagonisms, and which tend to their mental, moral, and social advancement, determine themselves as just and proper.

All historic fact shows that force, that is, authority, *must* be used in the exercise of guardianship over heathen tribes. Mere theories of democracy are trivial in this case, and can never nullify this necessity. You cannot apply them to a rude people, incapable of perceiving their own place in the moral scale, nor of understanding the social and political obligations which belong to responsible humanity. "Force and right," says a brilliant writer, "are the governors of this world; *force, till right is ready.* \* \* \* \* And till right is ready, force, the existing order of things, is justified, is the legitimate ruler." And he adds: "Right is something moral, and implies inward recognition, free assent of the will; we are not ready for right; *right*, so far as we are concerned, *is not ready*, until we have attained this sense of seeing it and willing it." \* Out of this grows the necessary tutelage of children to the years of majority. Hence also the stern necessity of assuming the nonage—the childhood of the natives; and, consequently, our responsibility of guardianship over them. †

Now, in our exercise of wardship, nothing can be more serious than that terminal exercise of force which lags at the heel of disaster, and is only supplemental to sanguinary calamities. You would despise a parent who postponed all the training of his children till moral ruin had seized them; and then only gave them vengeful retribution. So, likewise, is the nation despicable which claims the right of force over blinded heathens; but can only use that force as the instrument of retaliation for real or supposed injuries.

No, fellow citizens, force is, indeed, our prerogative and our duty with respect to the native; but I maintain that *it should be the force of restoration and progress*—the force which anticipates the insensate ferocity of the pagan, by demonstrating the blessedness of permanent habitation and lasting peace; which forestalls a degrading ignorance and superstition, by the enlightenment of schools and training; which neutralizes the bareness of a native rusticity by the creation of new wants and the stimulation of old ones; which nullifies and uproots a gross heathen domesticity, by elevating woman and introducing the idea of family and home.

Suppose, years ago, when we purchased Boyer's territory, we had sent a schoolmaster to teach King Boyer's children, and,

\* "Essays in Criticism," by Matthew Arnold, (late) Professor of Poetry, Oxford University.

† "To characterize any conduct whatever towards a barbarous people as a violation of the 'Law of Nations,' only shows that he who so speaks has never considered the subject. A violation of great principles of morality it may easily be; but barbarians have no rights as a *nation*, except a right to such treatment as may, at the earliest possible period, fit them for becoming one. The only moral laws for the relation between a civilized and barbarous government are the universal rules of morality between man and man."—*Dissertations and Discussions, &c.*, by John Stuart Mill, vol. 3. *Art.: A Few Words on Non-Intervention.*



at the same time, to act as a Liberian magistrate, to assist him in settling difficulties; suppose Boyer, at every session of the Legislature, had been invited to sit with the Senate as an advisory chief, entertained, meanwhile, by the Executive and leading citizens—suppose that, at a proper time, we had followed up this policy, by establishing a farm school, in King Boyer's neighborhood, for the growth of coffee and other products, and the training of boys in carpentering and other trades, and in the profits of which King Boyer himself should be a chief participant—do you think that, with such a policy, we should ever have been troubled by that chief as we have been? Or, rather, do you not think that such a system would have increased Boyer's personal self-respect and conscious dignity, filled him with the moral burdens of responsibility, raised him long since, almost to the point of civilization, put his people on the road to civilization, and spread the influence thereof to neighboring tribes?

Put such a system into operation, and, in less than five years, you will see its magnitude and its magical operations all through our territory, in the alliance of strong chiefs and tribes; in the undisturbed opening of roads; in the constant flow of the treasures of the interior to the seaboard; and in the quest of powerful kings and mighty men, even from the Kong range: for the education of their children, and the enlightenment which comes from the beaming rays of the Cross of Calvary!

You think still, perchance, of the expense of such a policy. But think also of the large export duty such a system would give you; think of the capability it would give the people for meeting direct taxation; think of the confidence and assurance with which it would inspire distant capitalists for adventure; think of the gravitating influence of the trade and barter of great nations to Liberia!

Why, the very report of such largeness, energy, and noble forecast would bring the unsolicited capital of great nations to your doors, for your encouragement and support. Such a system would delight the heart of universal Christendom! It would attract the gaze of all the mission societies in the Protestant world! It would deepen the confident assurance of all the friends of the Negro, in every quarter of the globe! It would bring to your shores the congratulations and assistance of great nations and mighty kingdoms, intent upon the regeneration of Africa!

And such a system you *can* commence. It has been done by other people with no larger resources than yours, and under circumstances not a whit more promising or advantageous. Some of you have heard of the early history of the Indian Empire of Great Britain, and of its marvellous after-growth from a

seed of insignificance. Some of you are familiar with the trials of the first colonists to America; and how, in a few memorable instances, by a policy alike skillful and Christian, they quenched the ferocity of their Indian neighbors, and pushed their trade into the interior safe and unmolested. Some of you here, who indulge in the luxury of fiction, will call to mind how, with a graphic and a winning style, COOPER, in his "Leather-Stocking Tales," shows us how, by advanced posts and small forts, the first settlers of New York carried their fur trade to the very borders of the Canadas.

Now, let me call your attention to the basis, which lies deep bedded in the native man's nature, for such a policy as I have endeavored to point out. For the law of fitness must needs be regarded, or, otherwise, all your measures will prove fruitless. We must adjust our system to those conditions of society and those idiosyncrasies of the nature which are likely to serve as a basis for general improvement.

Now, we have a basis for a policy such as I have been describing. There is, in the native man's moral constitution, a foundation for it. For, *first*, your petty tribes, to use a country phrase, would "kiss your feet" if you will give them protection from the raids of their more powerful, but lawless neighbors. The great felt need, and a great object of desire among our native population, is, peace, order, and protection. Nothing do they crave more ardently than to be saved from the assaults and ravages of the mightier chiefs around them, and to be allowed constant facilities for trading. It was this great need, which, before the "Congo inundation," caused so many of the natives, fragments of larger tribes—Deys, Veys, and Bassas—to leave their own localities, and settle on the lands of the St. Paul's farmers. They craved peace and security; and they felt that here, under our laws and magistracy, it could be secured in larger measure than anywhere else in our territory.

But a *second*, and a further basis for this policy, is the trading propensity of the native. Greed is his master passion: as strong a characteristic as his superstition. See these native men—Pessas, Veys, Hurrahs, Ghibees, Mandingoes—bent and laden with palm-oil, cam-wood, ivory, and rice on their backs; ending, perhaps, a twenty days' journey through the "bush," at the door of a "factory" or a trader's store. See therein that strong acquisitive principle, which is the impelling motive-power of all this endurance and weariness; and recognise it as the germ, around which ultimately are to be gathered the accretions and the policy of as grand mercantile measures as the world has seen, in any of its quarters in its palmiest days of commerce.

Let the Government and people of Liberia seize upon and use this central principle of the native mind, as an instrument and facility for the promotion of its rule, general civilization, and the propagation of the faith. And this is to be done by the measures and the plans which will open trade to the far interior. Regulate your own tribes; interest them in your Government; give them peace and protection; afford them facilities for the gratification of their strong greed; tie them by the strong cords of amity, education, and respect to your Government; and your fame will spread hundreds of miles in the interior, and powerful kings, remote from the sea, will soon be visiting your capital, bringing their sons for training and culture, and seeking the acquaintance of your merchants for the purpose of commercial intercourse.

And still a *third*, and further advantage, will follow. Everybody knows the pride of the native man in speaking English. Now, just in proportion as we draw nigher to our country folk by trading operations, so will native youth come and dwell with us, to learn our language and our customs; and thus the supply of labor will be fully met.

The bearing of this event upon the population is important. During the last six or seven years the great demand of the nation has been for immigration—for an increase of civilized power in the land. And the usual tendency with us is to ascend the hill of Monrovia, and to look across the sea, to sight, if possible, the immigrant vessel, crowded with passengers. I do not blame this tendency. I am glad to see new men coming into this country, and thus increasing the Christian and civilizing power of the land. I cannot tell you the joy and gratitude with which I would hail the providence which would give us, this very year, twenty thousand men, of the African race, as an accession to our scanty population, if they could be well sustained and established here.

For myself, I as cordially welcome Barbadians, Jamaicans, Sierra Leoneans, as well as Americans, to this common heritage of the Negro—as the Immigrant Commissioners at New York, greet the Germans, Italians, Swedes, English, and Irish, who arrive at that port by hundreds of thousands; and thus, every year, swell the already vast population of the great Republic of America.

At the same time, we must not forget that we have a multitudinous emigrant population here at hand, indigenous to the soil, homogenous in race and blood; a people “to the manor born,” fitted to all the needs, of this infant state, wanting only in the elements of civilization, and the training of the Christian life. It is our duty to supply this deficiency. We were sent here, in God’s providence, to stimulate, by government

rule, by law, by example, and by teaching, the dormant energies and the latent capacities of this uncivilized population, and, by gradual steps and processes, guide them up to the higher levels of improvement and civilization.

Of their capability of reaching to any of the heights of superiority *we* have attained no man here can doubt, who looks at the superior men, clergymen, doctors, merchants, councillors—native men—who have risen to a position at Sierra Leone. We see every day, even in a state of simplicity, their manifest *physical* superiority; and all our intercourse with them, as chiefs or traders, discovers to us an acuteness, penetration, and mental power, which assure us all of the presence here of an acumen, now rude, latent, and mostly hidden, but which needs only to be brought out and cultivated to evidence power and capacity.

An English Minister not long since declared, that it was the interest of Great Britain to train the West African people “in the arts of civilization and government, until they shall grow into a nation capable of protecting themselves and managing their own affairs.”

Surely if Earl Grey, a man of a different race, felt this sense of obligation, what a shame will it not be to us, a people of Negro blood, if we come back here to the land of our ancestors, and seat ourselves here, amid a needy people, kindred in race and blood, and at once, in the pride of our accidental superiority, eschew obligation and responsibility. Such a course as this will surely be to sow the seeds of disaster and ruin right amidst the most glowing prosperity; to wrap up the germs of retribution in the brilliant folds of a seeming successfulness.

No, fellow-citizens, whether willing or unwilling, whether from necessity or at the urgent call of Christian duty, we *must* educate and elevate our native population. Here we are a “feeble folk,” in the midst of their multitudes. If we neglect them, then they will surely drag us down to their rude condition and their deadly superstitions; and our children, at some future day, will have cast aside the habiliments of civilized life, and lost the fine harmonies and the grand thoughts of the English tongue. We must undertake the moulding and fashioning of this fine material of native mind and character; and, by the arts of Christian training and civilized life, raise up on the soil a new population for the work of the nation—a virginal civilization, ready to start, with elastic vigor, on the noble race for superiority, and to achieve the conquest of the continent for Christ and His Church.

Fellow-citizens, I have spoken to-day with the greatest freedom, in setting forth the conviction of that new school of

opinion which has arisen in Liberia, which cries out for justice and duty to Africa. I have taken it for granted that you were brave men and women enough to hear the plain truth, without offence or hesitancy. I deem it a duty that we should talk with all candor and simplicity concerning our national affairs; eschewing all flattery and "mutual admiration." For it is with a nation as with a child: if you cannot tell a youth his faults, without his flying into a passion, there is no hope for him. So, likewise, if a people must always be petted and flattered, and made to believe they are the greatest nation in existence, and cannot bear a plain account of their weaknesses and deficiencies, their case is hopeless. England is one of the oldest and greatest of European nations; and yet there is no people on the earth who so continually find fault with themselves as the English. "They grumble," says an English prelate "about everything. But then, when they grumble, they go to work to correct the thing they complain of." And this is the secret of their great power, their constant improvement, their marvellous growth.

And it is this, their constant dissatisfaction with an imperfect state and their aim after an ideal perfection, which gives them that quality which *we* are yet to attain, namely *prescience*—the disposition to work for the future. We have but little of it in Liberia, in Church or State. Everything is for the present. But this is the reverse of both the noble and the natural; opposed to the divine instinct of our being.

"Man's heart the Almighty to the future set  
By secret and inviolable springs."

And we must strive to rise to the higher measurement of our being and our duty.

Fellow-citizens, there are grand epochs in the history of races and of men, full of the sublimest import. Such, I verily believe, is the period in which we are living. The great activities of commerce and of trade; the doubts and questionings of science, geography, and adventurous travel; the intensities of generous hope; the brotherly yearnings of Christian desire, seem all converging, in this our day, towards the continent of Africa. We are approaching, if, indeed, we are not now well-nigh, the latter days of the world, and the work of the Lord has still one grand complement to the fullness of its mission—that is, the regeneration of Africa. To a large participation in this work, we, the citizens of this Republic, are most surely called; and the arduousness and burden of this calling, painful as indeed they are, are utterly insignificant, when compared with the grandeur of the duties involved, and the majesty of the consummation aimed at. It is our privilege to engage in this magnificent work, and to participate in the moral glories

which will follow the redemption of a continent. The work will surely be done, even if we neglect our duties. But sad and shameful will it be if we blindly miss one of the grandest opportunities human history has ever afforded for moral achievement and the blessedness of man. Other races of men have had such opportunities, and nobly met them. This is the time of the Negro!

And as there are important periods in the history of man, so, likewise, are there fit men, who always start up in the nick of time, with that breadth of mind, that largeness of soul, and that heroic nobleness of purpose, which show that they are equal to their opportunities, and prepared to work with men, with angels, and with God, for the highest good of earth and for Divine glory. Here, on this Coast of Africa, is this grand opportunity given of God to men of the African race. May we have resolution, strength, and manliness enough so to bear ourselves, that the future records of our day may bear witness to our high public spirit, our solemn sense of duty, our thrift, our energy, our love of race, our patriotism, and our fear of God.

For such high performance our faculties alone are incomplete. We need, for these grand ends, not only the genius of men, but the quickening influences and the grand suggestions of superior powers. And I invoke upon this Republic the succors and assistances of that awful but beneficent Being, who rules the destinies of nations, to give wisdom to our rulers; to dispose this people to the habits of industry, sobriety, and preserverance; to guide the nation in the ways of peace, prosperity, and abounding blessedness, to the glory of His own Name, and for the restoration of a Continent!

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#### THE BOPORO COUNTRY—BOPORO.

BY REV. EDWARD W. BLYDEN.

(Continued from page 203.)

The town of Boporo is situated in lat. 7° 25' N., lon. 10° 25' W., on a rising ground, gently sloping on the eastern side, inclosed by a circular barricade about a quarter of a mile in diameter, and entered by four gates, answering to the four principal points of the compass. It is a very ancient town, originally founded by the Golahs, once a powerful and influential people in these regions. But about sixty years ago it was captured by King Boatswain, who completely revolutionized the country and formed a new dynasty, in which Momoru Sou, the present ruler, is one of his successors, being the eldest son of Boatswain.

Boatswain was a Mandingo—his native name being Sabsu.

Having by nature a restless and enterprising disposition, he found his way in his early years to the Coast and shipped on board an English merchant vessel, where he acquired the name by which he was known to the Liberians and to the pagan tribes between Boporo and the Coast. After leaving the vessel, where he received some insight into civilized customs and acquired a good knowledge of the English language, he returned to his country to set himself up as a kind of factor, to furnish slaves to the Coast; but finding some difficulty, he gathered around him a large number of Condoes, a warlike people living southeast of Boporo, and undertook in person a series of operations against the tribes in the neighborhood. Everywhere his arms were successful. He expelled the Golahs from that part of the country, overcame their king, Bowrah, and captured their stronghold, Bamah, now called Bokoma or Boporo.\*

By the moderation exercised by Boatswain when victorious he secured the attachment of the vanquished themselves; and several small tribes voluntarily placed themselves under his sway.

"His personal qualifications were of the most commanding description. To a stature approaching seven feet in height, perfectly erect, muscular, and finely proportioned, a countenance noble, intelligent, and full of animation, he united great comprehension and activity of mind, and, what was still more imposing, a loftiness and grandeur of sentiment—forming altogether an assemblage of qualities obviously disproportionate to the actual sphere of his ambition." His son still retains the spear ordinarily used by his father, which he exhibits with evident pride to visitors. It is of unusual length and weight, so that no man of common strength can wield it—like the spear of Achilles.† Liberians have great reason to cherish a grateful respect for the memory of King Boatswain, for it was owing to his friendly interposition, under God, in behalf of the feeble few who first settled on Perseverance Island, that they were enabled to gain a foothold in this portion of Africa.

You may remember that in December, 1821, while the emigrants, who had been sent out in the "Elizabeth" and "Nautilus" were scattered about Sierra Leone and Sherbro, not having any permanent place of settlement, Dr. Ayres, Agent of the Colonization Society, and Captain Stockton, of the United States Schooner Alligator, came down to this part of the Coast, to see if they could secure some spot for the permanent loca-

\*The Mandingoes call it Bokoma and the Condoes or Boatswain people call it Boporo, both words signifying *beyond the hills*, as it is beyond the hills to persons coming from the plains on the north and east.)

†Heavy, great, and stout, which no other of the Greeks was able to brandish, but Achilles alone knew how to hurl it.—*Iliad* xix, 388-89.

tion of the immigrants. Coming in sight of Cape Mesurado, Capt. Stockton, pointing Dr. Ayres to the high bluff of the Cape, said, "That is the spot we ought to have; that should be the site of our Colony. No finer spot on the Coast." "And we must have it," added Dr. Ayres.

They landed without arms, to prove their peaceful intentions, and sent an express to King Peter, then the leading Chief on this part of the Coast, for negotiations. King Peter, after some delay, arrived and discussed, for sometime, the palaver. The result was that King Peter, King George, King Zoda, King Long Peter, King Governor, and King Jimmey, agreed to accept goods to the amount of three hundred dollars for a sufficient quantity of land to form a settlement; and signed a deed for the same. Among the goods were a demijohn of whiskey and some tobacco. No sooner was the deed signed than a woman by the name of Gbi Bono, the wife of Baguerah, a headman, being excessively fond of ardent spirits, poured out about a quart, and drank most of it on the spot.

Dr. Ayres then left for Sierra Leone, to bring thence the people to occupy the newly acquired territory. On his return, however, he learned that King Peter had been denounced by many of the kings for having sold the land, and was threatened with the loss of his head, and it was decreed that the new people should be expelled from the country. The chiefs brought the goods they had received from Dr. Ayres, and told him they could not consent to sell the land; that he must take back the goods and withdraw with his people from the country.

In this dilemma, Dr. Ayres turned to Bahkai, a friendly chief, occupying Bally Island, and suggested to him to solicit the interference of King Boatswain, with whom he was in alliance. As soon as Boatswain received the message, he came down to the Coast and convoked the hostile kings. He also sent for the Agent and the principal settlers to appear before him, and explain the nature of their claims and present their grievances. The respective allegations of the parties were heard. Through Bahkai, King Boatswain had learned that some of the whiskey had been consumed. He, therefore, told Dr. Ayres, in English, that it was a custom in the country, if a man had sold an article and wanted to return the money paid him and get back the article, it was fair to insist that he give the identical money back; and as he had learned that a wife of one of the chiefs had drunk some of the whiskey, a strong point could be made against them if Dr. Ayres would urge the return of the identical whiskey that the woman had drunk, and insist that no other would answer. The Agent took the hint, and fixed himself on the ground so adroitly furnished by



Boatswain. After patiently listening to the palaver on both sides, Boatswain turned to King Peter and remarked: "I see no grounds for rescinding the contract; the bargain has been fair on both sides, and it seems that you were so well satisfied with it that you drank some of the people's rum; now they justly demand that you restore the same rum. You have sold your country and accepted payment. You must either return the identical rum drunk by that woman, or let the Americans have their lands immediately. Whosoever is not satisfied with my decision, let him tell me so." Then turning to Dr. Ayres and the colonists, he said: "I promise your protection. If these people give you further disturbance, send for me; and I swear, if they oblige me to come again to quiet them, I will do it by taking their heads from their shoulders, as I did old King George's on my last visit to the Coast to settle disputes." The portion of the narrative about the woman and the rum I got from the lips of old Gehtumbeh, celebrated for his warlike operations in 1840, which were arrested by the campaign of Governor Buchanan against him. Gehtumbeh says he was present during the whole transaction, and he sarcastically added, "One drunken woman sold the country to the Americans." Gehtumbeh also gave us a detailed account of the causes which led to his war with Buchanan.

After journeying four days on foot from the town of Vonsawah, which is about four hours' travel from Monrovia, we reached Boporo.\* We entered the town through the western gate, preceded by a white and Liberian flags, and followed by a long train of carriers, many of whom, not at all connected with us, had joined us on the road. We were led first to the Mandingo quarter, as my mission was primarily to them, having copies of Arabic Scriptures for distribution among them. After a formal reception by some of the Imams,† we were taken to the King's reception hall, a large open building, with thatched roof, about thirty feet long by sixteen wide. Chairs were brought, and Mr. Richardson and myself were seated in the midst of a suffocating crowd. After a few minutes, the King arrived with his *suite*, and, grasping me cordially by the hand, bade me welcome to his town. Taking from my desk a communication, which had been forwarded to him by the President of Liberia, stating the object of my mission, and commending me to his kind attention, I handed it to him. Having by his request read and explained it to him sentence by sentence, he seemed much gratified. I then expressed to him the pleasure I felt in visiting his country, and the desire

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\* I was accompanied by Mr. N. A. Richardson.

† The Imams are religious teachers among the Mohammedans, who lead the daily prayers in the mosques.

of the Liberians to be in friendship with him. He replied that he was glad to see me, and that he would do all in his power to facilitate my efforts in the prosecution of the objects of my mission. I then turned, and with his permission addressed the Mandingoes, a large number of whom were present, telling them of the great desire entertained by the Christians on the Coast—"people of the book," as they are called in the Koran—to be united with them; that we might become politically and religiously what we are by race and blood, *one people*: but it was necessary, in order to an intelligent and permanent union, that we should understand each other. I had therefore brought them several copies of our sacred books, sent by good men in America and England to be distributed among them, if they would read them, that they might get some insight into the Christian religion. I quoted in the course of my remarks several passages from the Koran in Arabic, referring to the sameness of origin of all nations and to the one overruling Providence. They manifested every now and then sympathy in an audible manner with my remarks. After an interchange of personal civilities with a few of the leading men, the King sent us to the house which he had prepared for us. Here, after washing and refreshing ourselves, we were called upon by a number of Mandingoes, who protracted their visits until nightfall, when the King himself came in with his armor-bearer and remained until bedtime.

On the following morning, January 1, 1869, with the King's Janissary as guide, we had an opportunity of walking over the town. It contains between three and four hundred houses, built closely together. The houses are for the most part circular, built of poles placed upright in the ground, and plastered inside and outside with beautiful whitish clay. They all have thatched conical roofs, projecting about a foot and a half, sometimes two feet, so as to afford a shade in the heat of the day. They are now nearly all new, as the town has been recently rebuilt, having suffered from a conflagration about three years ago.

The aspect of the town is entirely Oriental. The traveler who had visited Egypt, finding himself at Boporo, might easily, but for the conical and thatched roofs of the houses, fancy himself in some of the quarters of Cairo or Alexandria. The streets are clean, not paved, but solid, consisting of hard sand and gravel, narrow and tortuous, with no idea of symmetry, like those of most of the towns which I saw in the East.

The settled inhabitants cannot be much over two thousand, while during the period of trading activity—from December to May—there may be an additional floating population of about one thousand.

Very near the center of the town stands the Mohammedan mosque, a circular building, about forty feet in diameter, height of wall about ten feet to the roof projection, surmounted by a lofty conical roof. In this building there is no furniture, excepting mats on the floor. About mid-way of the eastern wall is a niche, where the imam stands to recite the prayers during worship.

Opposite the mosque there is an open area, where the daily market is held. Hither persons from the agricultural villages bring their productions, and expose them for sale every morning from six to ten. There seems to be an inveterate and universal habit among Orientals to carry on traffic in the vicinity of sacred places. In the time of our Saviour they even made the sacred inclosure of the Temple itself the scene of traffic and mercenary excitement. And the traveler at the present day sees in the open space opposite the Church of the Holy Sepulchre in Jerusalem, and the Church of the Nativity at Bethlehem, Arabs busily peddling different kinds of wares, in utter forgetfulness apparently of the sacred precincts to which they are contiguous.

We saw exposed for sale in the market clean white rice, sold by the pint, quart or gallon; excellent palm oil; dried meat, dried fish from the St. Paul's, said to be a day's walk southeast of Boporo; potatoes, cassadas, plantains, bannanas, lima beans; different kinds of dyes; earthen bowls and pots, &c. The articles given in exchange were tobacco and salt. A leaf of tobacco is sometimes cut into three or four parts; each part may buy a separate article. The sellers in the market were almost exclusively women.

The market area and a small square opposite the new building now in course of erection for the King—where stands the grave of King Boatswain—are the only open places for public resort. From these, several diverging streets run out, leading to the gates of the barricade.

About one hundred and fifty yards east of the town runs the Marvo creek. Opposite the town, it is about twenty-five feet wide, and in its channel generally six feet deep during the dries, but liable to rise during the rainy season six or seven feet higher. It comes from the north or NN. W., runs southeast, and empties into the St. Paul's. The current is not very violent, though strong. The water is clear and sweet, and abounds in catfish—some about two feet long and very tame. The King does not suffer them to be caught or killed. He cherishes them as carefully as he does his poultry. A few hundred yards south of the town the creek is much wider and attains considerable depth.

Over this creek is a bridge made of poles, and fastened with

strong vines—the only nails in this part of the country. A little distance beyond the creek is the King's poultry town, where he keeps large numbers of chickens.

The view in the distance, two or three miles northeast and southeast of Boporo, is bounded by beautiful hills. The surrounding scenery is picturesque beyond our power to describe, resembling, in the hills by which the town is environed, the scenery about Jerusalem, with the exception that here the hills are covered with a rich and luxuriant verdure, as if fresh from the hands of their Maker, indicating fertility and abundance, while the "mountains around about Jerusalem" are dry and parched, and wear the aspect of an exhausted and sterile region. The atmosphere during our whole stay in the town was pleasant and moderate—the mountainous character of the country no doubt obviating oppressive heat.\*

(TO BE CONTINUED.)

#### THE ARABIC LANGUAGE AT SIERRA LEONE AND BATHURST.

Leaving Monrovia on May 7, 1871, by steamer, Mr. Blyden arrived at Sierra Leone at noon of the following day, and on the 10th paid a visit, in company with the Rev. G. I. Macaulay, (a native clergyman,) to Fulahtown, a Mohammedan village in the eastern portion of the town. He says:

"This village contains about three hundred inhabitants and a large mosque. We inquired for the book men of the village, and were pointed to a house in a retired nook, built in very commodious native style. We were received by the Muallim with true Oriental courtesy. But the interior of the house presented a far more comfortable aspect than would be presented by a similar residence in Egypt or Syria.

"Mohammed Sanusi, the learned inmate, was seated at a table, on which were not only Arabic MSS., but printed Arabic books on subjects of current interest in the literary world. We were utterly astounded as he brought out of his private room volume after volume of Arabic literature. Among the books which he brought were the *Mizar-al-hakk*, by the late Dr. Pfander, a missionary in the East, and the reply to it, the *Izhar-al-hakk*, by a learned Mohammedan scholar. He went on to criticize what he called the unfairness of Dr. Pfander in dealing with the subject. I asked him how he got these works. 'Oh,' he replied in Arabic, 'I ordered them from Trübner & Co., in London. He then surprised me still further by producing files of an Arabic newspaper, printed in the *Levant*, to

\* We regret that, having overlooked our thermometer when leaving home, we were without the means of determining the exact temperature of the country.

which he is a regular subscriber, receiving it monthly by mail from England. He happened to have duplicate copies of the number for December 1870, of which he gave me one. He then showed me a copy of the Arabic Testament and Psalms, lately printed by the American Bible Society, with the Arabic of which he expressed himself as particularly delighted. He said it was the only portion of the Christian Scriptures in that translation in his possession, and expressed great desire to get the whole. I told him I had only one copy of the whole Bible in the Beirut translation. 'You have the whole?' he anxiously inquired. 'Yes,' I replied, 'the whole.' 'Oh do,' he urged, 'let me see it—if you cannot part with it, do just let me have a look at it.' I told him it was in my large trunk which I had not brought away from the customs' warehouse, but if he would go down with me on the following day, I would get permission from the officer to open my trunk and show it to him, and I would also present him with two copies of the Testament and Psalms similar to the one he had. We then conversed in Arabic until night-fall. I gave him a Turkish coin with an Arabic inscription, which he was very glad to get. Mr. Macaulay expressed himself as having in that interview received more information about the native Mohammedans, whom he had known, as he supposed, from his childhood, than he ever had before.

"Thursday, May 11th. This morning very early Sanusi came down to my lodgings to go with me to look at the whole Arabic Scriptures in the Van Dyck translation. He had the coin I gave him yesterday, looking bright and shining, suspended around his neck with his beads. As he was too early for business at the warehouse, I spent about two hours in conversation with him, and in showing him some of my Arabic works. Among others, I showed him Zamakhshari's Commentary on the Koran, in five volumes, and the first volume of Chenery's translation of Hariri, (the only one yet out.) He reads English astonishingly well, and he was so pleased with Chenery's version of the great Arabic poet, especially his notes, that he urged upon me to sell it to him, as I could easily get another in England. I complied with his request.

"He showed me an order which he was sending to Messrs. Trübner & Co. for an Arabic work, and another Arabic newspaper published at Cairo, and requested me, when I reached London, to call upon Messrs. Trübner & Co. and explain to them what newspaper he meant, as it had been difficult for him to make them understand what he meant in his letters."

"He accompanied me on board the steamer when I was leaving, and pronounced upon me all manner of blessings before he left me for the shore.

"I shall certainly never forget Sanusi, and the impression he made upon me. He was educated at Futah, and is a specimen of many others. I had not time on this occasion to visit the Mohammedan village at Fourah Bay, which I visited in January last. But all the Mohammedans along the Coast complain of the neglect with which they are treated by other book people. It is quite certain that missionaries acquainted with Arabic would have a very great influence among these people.

"Thursday, May 18, 10 A. M., arrived at Bathurst, River Gambia. Spent three hours on shore with Dr. Spilsbury, the colonial physician, and Rev. George Nicol, colonial chaplain, both natives of Sierra Leone. Dr. Spilsbury introduced me to a learned Mohammedan gentleman, who is the Government Arabic interpreter. When he found that I spoke Arabic, he pronounced me a good man, and showed me a letter in Arabic which he had that morning received from a town across the river. I found Rev. Mr. Nicol busily engaged in studying Arabic. He reads daily under a Muallim. I also gave him a copy of my translation of the Arabic letter from Musardu, in the appendix to Anderson's book, of which I gave him a copy. Mr. Nicol assured me that there was a wide and interesting field all around him, extending to Futah. He says the natives around Bathurst would gladly send their children to any Christian school where Arabic was taught. The whole aspect of Bathurst is Oriental; the costume of the people so admirably adapted to the climate. On first landing at Bathurst, one who had seen Alexandria in Egypt is at once reminded of that city.—*New York Evangelist*.

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#### SOUTHERN BAPTIST AFRICAN MISSIONS.

In the recent Annual Report of the Board of Missions of the Southern Baptist Convention, the following reference is made to their plans and prospects in connection with their African work:

"The Board have not found it practicable to enter upon their work in Yoruba, in consequence of the continued hostility of the King and headmen in the interior. The church at Lagos has remained without special oversight since the return of Brother R. H. Stone, as it has not been advisable to send another individual to take his place in the present condition of the Yoruban country. The Board have carefully considered the whole question of continuing the African mission, and they have reached the deliberate conclusion that it would be unwise to abandon this part of their work. Their past endea-

vors in this direction have been attended with gratifying success, and many of the contributors to the missionary fund have a special interest in this particular mission. Besides, the fact that large portions of Africa are as yet unvisited with the Gospel message, is an argument which strongly appeals to our Christian sympathy. Southern Baptists have always manifested a special interest in the spiritual welfare of this race, as appears in the influence exercised over them in the Southern States, and in the movements they have taken to evangelize the native tribes in Africa itself. It has been thought, too, that the African mission should be carried on mainly through the agency of colored Baptists, and as we have thousands of such in our own territory, it becomes a potent argument against the relinquishment of this mission. We may exercise an influence for good on our colored churches by the excitement and development of the missionary spirit, and may become the instrument of contributing to the diffusion of spiritual light in the land, where gross darkness for ages brooded over the people. For these reasons the Board decided in favor of continuing their work in Africa. They regarded it desirable, with a view to permanent results, to secure a base of operations at some point along the Liberian Coast, where something like a permanent government exists, and where protection may be insured to our missionaries. They also believed it to be proper to commit the superintendence of the work to some brother of intelligence and experience. With this in view, and in accordance with the wishes of Brother Phillips, he has been commissioned to visit the Coast, and to explore the interior country, for the purpose of selecting suitable points for the establishment of missions among the contiguous tribes. About 600,000 natives are now resident within the jurisdiction of the Liberian Government, and several important points have been indicated as furnishing favorable centres of influence from which we may operate. Brother Phillips was permitted safely to arrive on the Coast and to commence his survey. At Sierra Leone, he met the churches mainly built up under our labors, and found them walking in the truth, but needing assistance. He recommended our former missionary, Brother Weeks, for re-appointment. Explorations have been made from the Liberian Coast with great personal inconvenience and fatigue, and several points have been selected by him as worthy of occupancy. He has also appointed, subject to the approval of the Board, eight or ten men, found in Liberia, who are to labor among the native tribes. In regard to the Bassa mission, we have simply heard that Brother Herndon has commenced his work with his assistant."

**MISSIONARIES FOR AFRICA.**

Last January it was my privilege to be present at the opening exercises, one morning, of the Colver Theological Institution, in Richmond, Va. Nearly seventy students were present, several of whom were pastors of large colored churches. Three of the students, who had fully determined to become missionaries in Africa as soon as their teachers should deem them qualified, conversed with me several hours in reference to their desire to preach Christ among the perishing heathen. The first was named James H. Carey. He was born at Lexington, Virginia, February 8, 1843, and was baptized April 18, 1865. He commenced preaching in April, 1870. He entered the Colver Institute in February, 1869. By vacation labor he has gathered a church of one hundred and fifteen members, at Gravel Hill, in Amelia county, seventy-five miles from Richmond. For one year he has felt called to preach in Africa. The second was named Howard B. Bunts. He was born at Macon, Georgia, July 1, 1849, and baptized April, 1870. He was formerly a slave. About a week after his conversion he thought of Africa. "I tried," he said, "to get out of it, but I could not." The third was named Moses Matthews. He was born in Prince Edward county, Virginia, and was formerly a slave. He was baptized at seventeen, and is now twenty-nine years of age. He could not write when he entered the Colver Institute, in October, 1869. For a year he has desired to become a missionary in Africa, "and every day," he said, "my desire increases." He has a wife and child. His wife is at Lynchburg, and wrote, January 15, "I am going to school every day, and learning very fast."

We ask special prayer for these colored brethren, who desire to become missionaries in Africa. The earnest cry comes from Africa, "Come over and help us!" Pious freedmen, with their families, are anxious to go as missionary colonists, and establish a Christian Republic in Western Africa. Shall we not help them? Africa needs a hundred educated colored missionaries, to enter the fields where the harvest is great, but the laborers are few. Who will help?—*Rev. Thomas S. Malcom, in the Watchman and Reflector.*

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From the Christian Recorder.

**LINCOLN UNIVERSITY.**

A few years ago some good men who desired to promote the intellectual and religious welfare of colored men in Africa and in the United States, founded a literary institution at Oxford, Chester County, Pennsylvania, about fifty miles from Philadelphia. It was named the Ashmun Institute, in honor of Rev. Jehudi Ashmun, the noble pioneer of civilization and Christianity in Africa, and one of the principal founders of Liberia.



The institution prospered, and new buildings were erected; the courses of instruction were enlarged, and the name of *Lincoln University* was adopted. In 1860, about three years after the school was established, there were twelve students, of whom two were from Liberia. In 1863, the fall session opened with fifteen scholars. In 1871 there have been one hundred and seventy-four students, of whom forty-three were from Pennsylvania, twenty-seven from North Carolina, seventeen from Maryland, sixteen from New Jersey, thirteen from Virginia, thirteen from South Carolina, ten from Georgia, with others from Tennessee, California, Canada, Liberia, &c. In the four regular College classes there were seventy-six students, and in the Primary department seventy students. There are also Normal, Business, Theological, Medical, and Law departments, containing from three to nine students each. Sixty-three of the students are candidates for the ministry in the Presbyterian, Episcopal, Methodist, Baptist, and Congregational churches. The three University buildings are named Ashmun Hall, Lincoln Hall, and Cresson Hall. There are also four Professors' houses.

The annual commencement exercises took place on Wednesday, June 21, under a tent, in a shady grove. Robert P. Brooks, of Richmond, Virginia, and eight others delivered orations and received the degree of Bachelor of Arts. Congratulatory addresses were delivered by Rev. R. H. Allen, D. D., Rev. Dr. March, and Rev. W. O. Johnstone. The first, Rev. Dr. Allen, inherited slaves in Tennessee, but emancipated them on the day he became twenty-one years old. Rev. Dr. March alluded to his travels in Europe and Asia, speaking of slavery as the element of weakness in ancient Greece and Rome. Rev. Mr. Johnstone said that he had never seen a slave, for he came from the land whose laws made every one free that touched her side. He spoke of the great work among the millions of freedmen in this land, and the vastly greater work among the countless millions of Africa. He hoped that many students would say, in regard to evangelizing the people of Africa, "Here am I, send me!"

All the exercises were excellent; the day was beautiful; the audience was very large.

THOMAS S. MALCOM.

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For the African Repository.

**REMINISCENCES OF LIBERIA.—LEAF NO. 10.**

**THE DRIVERS.**

Happy are those—other things being equal—who live in the temperate zone, south or north, and during the winter season enjoy some respite from the innumerable multitude of insects which swarm our terrestrial abodes. And what a mercy it is that they do have such a respite, for if summer lasted

all the year round, what with the legion of house flies which from early dawn creep over our faces in bed and wake us up before the time, and accompany us to our tables, insisting on getting the first taste of every dish, and the moths depositing their larvæ in every particle of woolen clothing, and then the Colorado bugs in the gardens, and the curculio among the fruit trees, what a time the people would have of it! But winter comes, and they have to decamp. They must either go to foreign parts, or go to sleep till spring.

Not so, those who dwell in the tropics, and especially in Western Africa. Jack Frost never gives them a friendly call to chase away these pestiferous intruders on man's peace and comfort. True, the common house fly is very rarely seen, but then its absence is more than made up for by the termites, the roaches, the wasps, the almost incredibly large family of worms, and lastly and by no means *leastly*—pardon me, reader, for coining a new adverb—the ants. Oh the ants, the ants of the torrid zone, the ants of Liberia! Day and night, in the rainy season and in the dries, in doors and out of doors, in every place and in all places, no exemption can be found from the intrusion and annoyance of the ants.

Of the genus *Formica*, of Linneus, there are countless species, and then many varieties of each species; but it is to the *driver*, so-called in Liberia, that the writer would particularly call attention in this paper.

This member of the numerous ant family is about one quarter of an inch in length, very black, with most unusually large and formidable pincers or forceps, and so great a proportion of muscular power, that woe be to the animal, man or beast, bird or reptile, that the driver fastens upon, and in whose flesh he plunges those nippers. As the writer "calls to remembrance the former days," and thinks of the many merciless bites inflicted upon him, an unpleasant sensation creeps over the flesh even now. These fellows have a regular military organization. They march through the land in a close column of some three to four inches in width. A detachment of outriders—no, out-footmen—stationed on either side of the column, face inwards, and guard the column in its march, falling in when the rear is brought up. This column is irresistible. It is said to extend a mile or more. It goes through, and over, and into everything. The writer has known such a column to come into Monrovia, visit houses, pass through them, cause no small stir among the inmates, create a terrible commotion among men, women, and children, and disturb a whole neighborhood. On one occasion, in 1835, at midnight, they entered the mission-house, reconnoitred the premises, and, *sans ceremonie*, came into his bed-chamber, climbed over the bed in which himself and family were reposing, and, if disturbed, would have caused "much ado" among the folks. But "keep still" was our watchword, passed in whispers one to the other; "keep still, don't stir or move the bed-clothes." This was the true policy. Let them pass on unmolested in their march, and search the house for rats, mice, roaches, or any other living thing. Let them get into the pantry, and get hold of the bones, or find out the lard, or butter, or anything in the fat or meat order, and our persons will escape hor-

But the writer had to learn from sad experience this true policy. On one occasion, returning home one evening, he found the entire family in a state of excitement. The drivers had come in the house and into the pantry, and the hired girl, in going in to get out articles for supper, had trod on their column, upon which they gave battle, attacked her lower extremities, and she ran out screaming, scratching, and abandoning the field. A young woman who went out to Liberia with us as nurse to the children tried it next, and fared worse. A third attempt was made and also failed. The writer, rebuking these cowardly females with much assumed courage, called for a light, put on a pair of tall boots, and with a pair of tongs marched into the said pantry, determined to show what he could do. There they were. They had broken column, spread themselves all over the floor, into the butter firkin, the lard keg, the meats, sugar, and, indeed, everything was literally covered with them. But no sooner did the bold intruder enter and step on some of them, than he, too, was attacked. Two detachments of formidable boarders, with their scorpion-looking fangs, soon ascended those tall boots, then descended on the inside, and such a series of excruciating stings and bites ensued, as caused the lighted candle and the tongs to be sent flying, a hasty retreat beaten; and, to the no small amusement of the girls and whole family, a series of persistent scratchings followed, so soon as the notable tight boots could be pulled off.

But the richest scene connected with the intrusion of drivers occurred in a church. I was holding my quarterly meeting at Caldwell. The services had all passed off finely until Tuesday evening. A large congregation was assembled, and the hour for commencing divine service had nearly arrived. The preacher in charge and myself entered the altar, knelt down, and silently invoked the blessing of Heaven upon us. No sooner had we risen, when a strange panic seemed to have seized the assembly. One began to scratch and suddenly left the church, then another. Soon squads rose simultaneously and decamped, and finally the whole crowd started for the door. We, the ministers, had no occasion to ask the cause of all this, for soon we had sensible and feeling demonstration of the whole thing. The drivers were all over the church, and we, like others, had to seek retirement to strip and destroy our assailants.

This was "long time ago," reader. No drivers have been seen in Monrovia for many years. Some say they have been driven away by other ants. It is more plausible, however, that the increase of population, the clearing of new lots and erection of new buildings, are the causes. Anyhow, all hands are glad to get rid of these destructive "varmints." S.

SPRINGFIELD, O., June 30, 1871.

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#### LETTER FROM THE REV. HARDY RYAN.

The author of the following letter will be remembered as a successful minister among his people in Louisiana and Missis-

ssippi. He emigrated to Liberia in May, 1868, under the auspices of the American Colonization Society:

LOUISIANA, ST. PAUL'S RIVER, LIBERIA, *May 5, 1871.*

I had concluded to come back to America, but I find much work here to be done. The field is ripening, but the laborers are few. I find much good can be done here if we had the means to carry it on. Our last Annual Conference was held in January last, in Buchanan, Grand Bassa county. We had a glorious time of it, in view of the circumstances with which we were surrounded. I was happy to see two men ordained local elders, and two ordained for the traveling connection. The Conference seems to be increasing in numbers to what it has been from former years. And it seems as the numbers increase the means decreases to carry on the work. Yet the men seem to be willing to do all they can among the heathen. The heathen field is large and inviting, but the laborers are very few, and insufficient in numbers to carry on the work.

I say to the colored churches of America, to strive, with all your energies, to support the ministers of the African Mission. It is not for money we preach, but for the glory of God and the salvation of the heathen. If you look at this age of the world, you will see a generation of young people that have come up, whose hearts are tender, and can be cultivated by the Gospel of Christ.

My love to the Church of God. If I never see my brethren again, I will hope to meet you on the other side of Jordan, where parting will be no more. I rejoice to know that the heathen can be converted, and I am glad that I have been an instrument in the hands of God to *witness* many of their conversions. I am sorry that the white friends are refusing to send the colored man home. He was carried there free gratis, and he ought to be sent back the same. I want *all* the *world* to fall down, and know none but Christ can such love show; preaching to all, crying, behold, behold the Lamb! You will please have this letter published.

I remain, your affectionate brother in Jesus Christ,

HARDY RYAN.

#### TWO NEW SETTLEMENTS SUGGESTED.

A missionary of twelve years' experience in Central Africa, and who lately returned from an exploration of Liberia as a field for the renewed operations of his Church, thus writes to this office, under date of July 13:

I am glad to hear of so many of the colored people wishing to emigrate to Liberia. Tell those who are going out to go prepared to till the soil, and to expect to work. At the same time, it is a place as easy for a man to make money and live easy as any part of the world I ever saw.

If you could send more emigrants to the St. John's river, and put a good

settlement on the Farmington river, about fifteen miles from the Coast, and let these two places be the beginning, and work towards each other through the Do country—which is a very beautiful country—some show could be made that would exert an influence upon the natives heretofore unfelt.

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#### MORE APPLICATIONS.

The people of color are awakening to a keen sense of their condition and prospects, and are making ready, in large numbers, to emigrate to the Republic of Liberia. The following additional applications for passage have just been received by the American Colonization Society:

W \* \* \* H \* \* \*, N. C., *June 29, 1871.*

There is a colored man on my plantation that is anxious to go to Liberia. I am not sufficiently posted to be able to give him all the information that he requires. He wishes to know when he could go, on what conditions, and what are the prospects after arriving there? He is an industrious, honest, sensible man, and I believe a pious man. Give him all the information that you think he may need, either by pamphlet, newspaper, or letter, and both he and I will feel obliged. N. G.

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K \* \* \*, TENN., *July 4, 1871.*

I am informed that J. McM., a colored man, from twenty-five to thirty years of age, resident in this (K\*\*\*) county, desires to go to Liberia, and that his wife and two children shall accompany him. They are all in good health. They are extremely poor, and cannot contribute anything toward the expenses of their transportation. Will the American Colonization Society send them, and, if so, when? Will the man be entitled to any land on reaching Liberia, or other benefits? T. W. H.

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D \* \* \*, ALA., *July 9, 1871.*

I think we can raise several hundred heads of families, making in all about eight hundred persons, ready by November 1, 1872. We are to have a general meeting next Thursday night, and then we can tell the whole thing. Our nearest point to embark is Mobile, Alabama. Can we sell our town lots to the United States? Have you any blank forms to enrol the names of applicants for passage, their ages, occupation, grade of education, church membership, &c.? If so, please send me some. N. R. F., *Sec.*

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#### RIGHT SENTIMENTS.

An intelligent colored man in Rhode Island lately wrote to us as follows:

Is not the poverty of Liberia more imaginary than real? With a by-no-means small and unimprovable population, the size of the country, and the

character of the settlers considered, there is more embarrassment felt on the finance score than ought to be felt. Better wait until they can build railroads with their own capital, rather than employ foreign capital, and thus place themselves in the same humiliating condition as Mexico, governed and distracted by foreigners. Nor is there any need of an apology for the existence of a negro nationality: not a "composite," a failure with us. If I understand the matter, the colored people go to Liberia to build up a nationality of their own, not to demonstrate self-governmental problems to the satisfaction of others, and then relapse under the old detrimental rule of an alien race. Liberian orators, when they come over here, should remember this, and not make apologies for the Constitution of their country. We cannot be cosmopolitan and prosper.

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#### AFFAIRS IN LIBERIA.

We are indebted to Henry W. Dennis, Esq., for the following information in regard to affairs in Liberia, communicated in his letters dated at Monrovia, June 9 and 12, 1871:

It affords me great pleasure to be able to say, that our last emigrants continue to do well. There have been no more deaths among them, and there are none seriously ill. Chills and fever they are troubled with occasionally, but these are not very severe.

W. S. Anderson and H. W. Johnson, Sr., Esqrs., left here a few days ago, in one of the English mail steamers for England, as commissioners, to sign the necessary papers and to receive the money offered to our Government by parties in England.

Some twenty Liberians left here for the United States in the "Thomas Pope," about a week ago, and quite a number of others will leave to-morrow, also for the United States, in the schooner "Fisher." Some of them are expecting to return.

Mr. John F. Dennis has resigned the office of Secretary of the Treasury, and Mr. Edward F. Roye, the President's son, has been appointed his successor.

General Lewis is still quite ill, confined to his bed. Dr. McGill returned in the steamer on the 10th inst. His health is no better; indeed he is worse. He spoke with ex-President Roberts on board the steamer off Madeira, and informs me that Mr. Roberts did not land there, but proceeded on to England. He is expected to return here in September or October, perhaps earlier.

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**MEETING IN BROOKLINE, MASSACHUSETTS.**

A union meeting in behalf of the American Colonization Society was held in the Congregational Church, Brookline, Massachusetts, Sunday evening, June 25. Owing to an unavoidable change in the evening of the meeting, the Rev. Dr. Lamson, of the Baptist Church, and the Rev. Mr. Newton, of the Episcopal Church, who were engaged to participate, were unable to do so. Rev. D. C. Haynes, District Secretary, under these circumstances, occupied the time of the meeting in a general representation of the Society's work for now more than fifty years, dwelling specially upon the present aspects as they relate to the progress of Christianity in Africa by means of Liberia, and the desire of thousands of our colored people to be returned to their fatherland.

**ENCOURAGING WORDS.**

FROM A LADY IN PENNSYLVANIA.

It seems to me God has a great future for Africa. Inasmuch as she has suffered, so shall she rejoice. Be not discouraged. Your cause has suffered from opposition, but your bulwarks are strong. The bread cast upon the waters will be found after many days. I have watched the progress also of that, and felt it must prosper. It is established on wise and prudent principles, and upheld by the stamina of our country—the pillars of the Church.

God is not so much in the whirlwind as in the still small voice. The Colonization Society has pursued the noiseless tenor of its way through years of discouragement, upheld and strengthened by Him who sees not as man sees. What an honor, to be an instrument in His hands of accomplishing glorious results!

**ITEMS OF INTELLIGENCE.**

**TWENTY-FOURTH ANNIVERSARY.**--Wednesday, July 26th, will be celebrated as the twenty-fourth anniversary of the independence of the Republic of Liberia, in West Africa. Their Declaration of Independence was signed July 26, 1847. Special prayer is requested on that day for the Divine blessing upon the African Republic, now holding five hundred miles along the Atlantic Ocean, and steadily penetrating Central Africa with the English language and the Christian religion.

**MEETING IN BEHALF OF FREEDMEN.**—A meeting of great interest was held at Philadelphia, on Friday noon, July 7, in the hall of the Young Men's Christian Association, in behalf of the two thousand freedmen in North Carolina, South Carolina, Georgia, and Kentucky, from whom earnest appeals have been received for aid to reach Liberia, in West Africa. Some want to join their kindred there, from whom favorable accounts have been received, and others want to establish Sunday-schools and churches. Among them are farmers, blacksmiths, carpenters, masons, school-teachers, preachers, and exhorters. Addresses were delivered by Rev. T. Stork, D. D., Lutheran; Rev. F. Church, Presbyterian; Rev. James Saul, Episcopalian; Rev. C. Rob-

inson, Baptist, (formerly a slave,) and others. The chairman of the meeting, Rev. Thomas S. Malcom, presented facts of special interest, reading letters from Africa and South Carolina. Funds are specially needed to aid these worthy applicants. Great interest was manifested, and the cause commended to public confidence.

**DEMAND FOR SCHOOLS.**—A letter from Monrovia, dated April 12, says: The friendly tribes in the vicinity are calling loudly for schools. One of the principal chiefs sent a message a few days since, requesting the admission of four or five of his children into the training-school. The school at Robertsport is full and can receive no more. Rev. Mr. Richardson writes: "This seems to be Heaven's favored hour for us to go forward with the banner of Jesus, and take possession of the ground occupied by Satan. Do not let us miss this chance to pull down the kingdom of Satan and establish the kingdom of Jesus upon the ruins thereof."

**LIBERIA BAPTIST MISSION.**—Monrovia, Dr. R. C. Cooper, Treasurer; Virginia, Rev. J. T. Richardson, Corresponding Secretary; Vonbrunnville, Rev. Jacob Vonbrunn. Eighteen laborers have been aided. Many of the stations are on the borders, and within reach of native tribes, from which converts have come. The training school has started finely, under Mr. Richardson, at Virginia. The number of students is limited to fifteen. Some are promised from the far interior. A church edifice was dedicated at Congotown February 15. The plan pursued has been chiefly tentative.—*Annual Report.*

**MISSIONARY TEACHERS FOR LIBERIA.**—Miss Fanny J. Botts, whose appointment was recently announced, and Miss Margaretta Scott, who has been recruiting her health in this country, after long and faithful service in Africa, left New York in the steamer Oceanic, on Saturday the 3d of June, for Liverpool, England, *en route* for the Episcopal Mission at Cape Palmas, Liberia. The Female Missionary Society of St. Paul's Church, Jackson, Michigan, pays the salary of Miss Scott; and several parishes in Detroit, Michigan, provide for the support of Miss Botts, at least for the current year.

**THE NEW BISHOP OF SIERRA LEONE.**—The Right Rev. Henry Cheetham, the new Bishop of Sierra Leone, has arrived in that colony, and has been presented with an address from the clergy. The following is an extract from the address: "So successful, under God, had been the operations of the Church Missionary Society in Sierra Leone, that in the address presented to the first Bishop appointed to this See, the late Right Rev. O. E. Vidal, D. D., on his arrival here in 1852, it was stated that there were 5 catechists, 45 schoolmasters, 2,743 communicants, and about 7,000 devout attendants on the means of grace, as fruits of its labors. But of the dozen clergymen that were then present before his Lordship, only two were natives. The presence and co-operation, however, of that highly gifted and good prelate, as well as those of his immediate successors, Bishops Weeks and Bowen, gave, under the Divine blessing, such an impetus to the work, that ere the first decade of



years had expired the Missionaries were able to make the following statistical returns: '13 catechists, 4,000 communicants, and 17 clergymen, of whom 12 are natives.'

**THE RESULT OF THIRTEEN YEARS' LABOR.**—The stations connected with the Niger Episcopal Mission are five in number: one at Lakoja, near the confluence of the Niger and the Tshadda; another at Onitsha, almost midway between the confluence and the mouth of the river; and three at the mouths of the river in the delta of the Niger, namely, Bouny, Akassa, and Brass. The Missionary staff at these stations consists of one Bishop, five native pastors, and thirteen native teachers, all Africans. From first to last, no European Missionary has labored at any one of these stations. The oldest station has been occupied thirteen years, but the average time of all the stations has been only seven years. The number of communicants is 92; regular attendants upon the services, 516; school children, 133. This result will contrast not unfavorably with the fruits of the first years of missionary labor in other fields.

**AFRICAN STEAMSHIP COMPANY.**—The half-yearly report of the African Steamship Company was approved in London June 14, 1871. The balance to the credit of revenue account is 5,974*l.*, out of which the directors recommended the payment of a dividend of 8*s.* per share for the six months on the shares on which 10*l.* each had been paid prior to the late call being made, and interest at the same rate on the amount of the call, from the date of its payment to the close of the half year. The amount left to be carried forward is 272*l.* An application to the Government for a supplementary charter, to enable the directors to issue debentures to the extent of one-third of the subscribed capital of the undertaking, will be granted.—*African Times.*

**AFRICAN COLONISTS.**—Letters, dated February 17 and April 21, have been received by the Rev. Thomas S. Malcom, from Alonzo Hoggard, the leader of the company of freedmen that left North Carolina in November, 1869, to found the new interior settlement of *Arthington*, on the St. Paul's river, Liberia. A second company joined them last November. All are doing well. The writer says: "I love Africa. I love my home. I love my father's country. The land is rich. I love the Church of God. My heart's desire and prayer is for Africa's redemption. Come, North and South; come, old and young; come, rich and poor; and help us to civilize Africa. I want you to send me a large quantity of axes; the natives have not anything to work with. I want to learn them to work like we do. One man to-day begged me for an axe. They are very smart for labor. My people have cut a road three miles to the interior settlement. Send some more just such men and women as you sent last November. Mr. Dennis has had thirty-three acres of land cut off for them, and is still cutting more, and helping them to build their houses. They are putting up log houses. I think the Spirit of God moved Mr. Arthington to settle us here, for we are doing much good to the country."

INCREASE OF POPULATION.—By the census of 1860, there were 4,441,750 colored inhabitants in the United States. In 1870 the number had increased to 4,895,164. There has been an increase in all the States except Kentucky and Virginia, and the loss here has been caused by emigration. The District of Columbia has gained more than Virginia has lost, and either of the three States of Ohio, Indiana, or Illinois more than Kentucky has lost.

### Receipts of the American Colonization Society,

From the 20th of June to the 20th of July, 1871.

<b>MAINE.</b>					
<i>Freeport</i> —Mrs. Sarah C. Hobart..	20	00	<i>Trenton</i> —John S. Chambers.....	5	00
<b>NEW HAMPSHIRE.</b>					105 00
<i>Concord</i> —Legacy of Mrs. Ann G. Merrill, balance in full by L. D. Stevens and Calvin Howe, executors .....	350	88	<b>PENNSYLVANIA.</b>		
<i>Henniker</i> —"Friends of the Cause" by A. D. Le F. Connor, Esq., to const. Rev. S. S. MORRILL, a L. M.....	31	00	<i>Washington</i> —Miss Mary Vance...	10	00
	381	88	By Rev. Dr. Orcutt, (\$3.00.)		
<b>VERMONT.</b>			<i>Danville</i> —Mrs. Dr. W. H. Magill.	8	00
<i>Brattleboro</i> —A. Van Doorn .....	3	00			18 00
<b>MASSACHUSETTS.</b>			<b>DISTRICT OF COLUMBIA.</b>		
<i>Andover</i> —"Friends of Africa," by Rev. J. Tracy, D. D.....	10	00	<i>Washington</i> —Miss D. L. Dix, "to be applied as passage money for any able-bodied negro mechanic disposed to emigrate from the United States of America to reside permanently in Liberia, Africa," \$100; Miscellaneous, \$987.68.....	1067	68
By Rev. D. C. Haynes, (\$119.80.)			<b>KENTUCKY.</b>		
<i>Brookline</i> —Union Meeting Cong. Ch. to const. WILLIAM LINCOLN, a L. M.....	34	80	<i>Burlington</i> —James M. Preston...	30	00
<i>Andover</i> —O. H. Perry, George Ripley, each \$10; Edward Taylor, Prof. and Mrs. J. Henry Thayer, Prof. J. L. Taylor, Stephen Tracy, George L. Abbott, each \$5; Jacob Chickering, \$3; others, \$2.....	50	00	<b>OHIO.</b>		
<i>North Andover</i> —G. L. Davis, \$10; Misses Phillips, \$7; Mrs. Stephens, Mrs. Smith, T. Johnson, each \$5; H. W. Stephens, \$3.....	85	00	<i>Cleveland</i> —First Presb. Ch. \$68.70.		
	129	80	<i>Columbus</i> —First Presb. Ch., \$16.32, by Rev. Dr. S. C. Aiken.....	85	02
<b>NEW YORK.</b>			<i>Lewistown</i> —Mrs. Grace M. Sayre.	5	00
By Rev. Dr. Orcutt, (\$121.00.)					90 02
<i>Poughkeepsie</i> —Mrs. M. J. Myers, \$30; M. Buckingham, \$25; Henry L. Young, Dr. E. L. Beadle, George Corlies, Wm. C. Sterling, Hon. Geo. Innes, each \$10; Wm. P. Adriaance, C. P. Adriaance, each \$5; Dr. Bolton, \$2.....	117	00	<b>FOR REPOSITORY.</b>		
<i>Dobbs Ferry</i> —Two Friends.....	4	00	<b>MAINE</b> — <i>Portland</i> —S. R. Libbey, to July 1, 1872, by Rev. J. K. Converse.....	1	00
	121	00	<b>NEW HAMPSHIRE</b> — <i>Nashua</i> —Dr. F. B. Ayar, Charles Holman, Sawyer Junior. <i>Lebanon</i> —Miss Abby Ela, J. L. Spring, each \$1, to July 1, 1872, by Rev. J. K. Converse.....	5	00
<b>NEW JERSEY.</b>			<b>CONNECTICUT</b> — <i>Middletown</i> —Charles P. Champion, to Jan. 1, 1872.....	1	12
By Rev. Dr. Orcutt, (\$105.00.)			<b>PENNSYLVANIA</b> — <i>Philadelphia</i> —J. B. Ross, to Jan. 1, 1872, by Rev. Thomas S. Malcom.....	1	00
<i>Morristown</i> —William L. King.....	100	00	Repository .....	8	12
			Legacy.....	350	88
			Donations.....	642	82
			Miscellaneous .....	987	68
			<b>Total.....</b>	<b>\$1,989</b>	<b>50</b>

T H E

# African Repository.

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VOL. XLVII.] WASHINGTON, SEPTEMBER, 1871. [No. 9.

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## MISSIONARY EMIGRANTS.

The work of the AMERICAN COLONIZATION SOCIETY continues to expand at home and abroad.

Fully two thousand of our people of color are praying to the Society to send them to Liberia. These are all self-moved and voluntary applicants, residing in nine different States of the Union, and comprising farmers, blacksmiths, carpenters, masons, and school-teachers. Two or more licensed ministers of the Gospel desire to accompany portions of their congregations, and to aid them in locating and becoming as missionary communities in that Republic.

The worldly motive of those who want to go is plain. They are poor in this country, and they wish to escape from the caste and prejudice of a dominant race. The COLONIZATION SOCIETY affords them a passage to Liberia, provides for them the first six months after landing, in which they can put up their cottages and raise a crop, and presents each adult with ten acres and every family with twenty-five acres of land, all as free gifts forever. The climate is congenial to them, as is proved by the condition of those who have gone there. Liberia has schools and a College, and numerous churches of the leading denominations. Numbers of her settlers have achieved success, and even wealth, and now invite the intelligent, enterprising, and industrious of their brethren to come and share with them the benefits of a Christian government of their own, and strengthen an independent negro nationality.

Others are actuated by a higher and holier motive. "Bought with a price," they feel it to be their duty to bear to their ancestral land the Gospel they have received. God has abundantly blessed the labors of His people already there in powerful revivals of religion, not only among the emigrants, but

the aborigines. The elevating influence of the Liberia Government, and the schools and churches, are constantly extending into the interior of that dark continent; and, at this time, the natives of the region of country lying back some two hundred miles from the Liberian seaboard, are literally "stretching out their hands" for the planting in their midst of Christian missions and settlements.

THE AMERICAN COLONIZATION SOCIETY, therefore, in view of the present demands of the work in the United States and in Africa, earnestly appeals for the sympathy, prayers, and liberality of every Christian and philanthropist.

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#### THE BOPORO COUNTRY—KING MOMORU.

BY REV. EDWARD W. BLYDEN.

(Concluded from page 242.)

With regard to the history of Momoru Sou, there is a singular tradition at Boporo. It is said that his father, being a Mandingo, preferred taking his wife from among his own people, but all his children by Mandingo women died in infancy. At length an old Mandingo priest called upon him, and said to him, "I am aware of your anxiety to have sons to succeed you in this government, but as yet you have none to live. There is a Golah woman living at Sublung, near the Coast, if you could secure her for a wife, she would bear you sons to succeed to your kingdom." Boatswain followed the advice of the old priest, and the first son born of that woman was Momoru, the present ruler of Boporo; four of his sons by her still survive. Three of them have been under the training of Liberians. Mr. George R. McGill and his son, Hon. J. B. McGill, had the privilege of implanting some of the seeds of civilization in Momoru and two of his brothers, the results of which the civilized man may now witness at Boporo and its vicinity.

Momoru is now a man near fifty years of age, of stout and compact frame, of beautiful glossy black complexion, about five feet high. He has inherited a great many of the qualities of his father, and by wars, subsidies, and marriages, has enlarged the area of political and material power left by his father.

Boatswain died somewhere about 1840, and his successors were Pakro, Pakroyah, Marvi, Gogommah, Lasanua, and Tosoru. These chiefs, though they displayed considerable energy in governing the country, never acquired the influence of Boatswain. Gogommah accompanied Governor Buchanan on the campaign against Gektumbeh in 1840.

Momoru, before and since his accession to power, has, by several acts, won over the confidence and esteem of all the powerful chiefs under him. His knowledge of civilization, though imperfect and limited, gives him and his brothers, who preside over large towns, decided advantages over the other chieftains. I observe that when he and his brothers were together in the company of other chiefs, they communicated with each other in the English language.

The territories over which he rules extend from Boporo as a center, S. E. a day's walk to the St. Paul's; N. a journey of eight days; W. to the Little Cape Mount river; S. to Gebeh.

He informed me that his plan is to form family connections by intermarriages with all the powerful tribes of which he can hear. "By this means," he said, "I have the hand and heart of a great many kings for several days' journey in the interior. If the Liberians would lay hold of my hand in that way, you would form connection through me, as a link, with the distant tribes."

He has over thirty thousand people under his sway, and a large number of slaves, his personal property, in all the towns.

To secure order, regular industry, and security among such a number of ignorant and uninstructed people, he is obliged occasionally to set examples of great severity. Two years ago, the slaves belonging to Musadoreh, a prominent Mandingo, one of his subjects, revolted and captured the town of their master, who, being old and blind, was not slain, but allowed to remain in the town. The other Mandingo inhabitants had to flee to Boporo for their lives. The slaves kept the town during a period of three weeks, endeavoring to secure the co-operation of their slaves to enable them to institute a general and exterminating warfare. But their efforts not being seconded by the majority of the servile population, they were easily circumvented and captured by a treacherous chief to whom they had applied, and whom they had paid for assistance, but who, under the garb of friendship and sympathy, decoyed them from their inclosure, took them to his own town under the pretext of their making more extensive preparations for the war, and having got from them their arms, tied them every one, and, taking them to Boporo, delivered them to Momoru. They numbered sixty-five able-bodied men.

Momoru assembled a council of chiefs and tried them, allowing them an opportunity, as he informed us, to show cause why they made efforts to destroy human lives and lay waste the country. They could show no just grounds for their revolt, except the undying aspiration in every human breast to be free; a cause which no slaveholder has ever admitted is sufficient to deprive him of his property.

The unfortunate slaves were found inexcusably guilty, and sentenced to death. They were beheaded in the presence of Momoru and other chiefs one morning before breakfast, under two silk cotton trees, near the Marvo creek, and their bodies thrown into that stream. Their skulls are now exposed on stakes outside the eastern gate, as a warning to the servile population.

Those who would affectedly recoil in horror from this picture, must remember the awful enormities which have been perpetrated in the interest of slavery by nations and communities in other lands, professing Christianity; must recall those awful excesses which have been committed even in the alleged defence of Christianity, such as the criminal burning of witches, the fiendish tortures of the inquisition, the sanguinary persecution of the Jews, &c., &c. Such vigorous procedure on the part of Momoru, then, must not be attributed to the fact that he is a native or a negro, but that he is a *man*. Such actions flow from the essence of human nature, which is virtually the same under all zones and all conditions of existence. Everywhere unenlightened and unsanctified men are alike. The fruits of the Spirit are found only where Gospel influences prevail in their purity. We must give Momoru and his people the Gospel.

As a man, however, and as a ruler, Momoru is for many reasons worthy of respect, if not admiration. He is a man of first class intellect. His head would be accepted even by Caucasians as a model; and Messrs. Fowler and Wells would place it among their phrenological illustrations of distinguished characters. He can converse fluently in all the languages of the tribes which he holds under his jurisdiction—nearly one dozen different and distinct languages. He speaks English readily and reads and writes a little, for which knowledge he says he is indebted to the instruction of Rev. A. D. Williams, who some years ago, under the patronage of the Methodist Mission, then presided over by Rev. John Seys, taught school for a short time at Boporo.

He is intellectually the Mithridates of the interior. His judicial and executive powers are astonishing. He has daily to attend to and dispose of business of various magnitude, from the quarrels of important chiefs, involving the security and peace of whole districts, to the little disagreement of neighbors in the towns. Every morning he holds long audiences in behalf of any who have grievances to redress or claims to advance. These audiences are held under trees outside the town. The reason for leaving the inclosure on such occasions, as alleged, is, that women must not hear their palavers. The ancient Bible custom of attending to judicial matters at the gates of cities may have a similar foundation.

In cases of life and death, and in the enactment of all legislative acts intended to be permanent in their character or extensive in their operation, the leading chiefs are summoned for consultation.

Although the accession of numerous tribes enables Momoru, whenever the occasion requires it, to call into the field a far more imposing force than can be collected by any other chief for hundreds of miles around, yet his reign is entirely free from any record of wasting massacres or wholesale devastation. He occasionally furnishes examples of great severity, because, as he told us, in apparent paradox, he is averse to bloodshed and opposed to war. He is sometimes severe, but never wantonly cruel.

During our visit at Boporo, he was using every means in his power to settle a dispute between two interior chiefs, which had led to open hostility between them, so as to interfere with the prosecution of trade along their borders. His great aim is to secure for his country the benefits of regular and unimpeded traffic; and to attain these he is unwearied in his efforts to keep the roads open and to suppress those tendencies to predatory warfare which are the curse of the region north and east of his country. He is continually forming plans for the improvement and adorning of his towns. He has at Toto-Korie, his favorite half town, about eight miles east of Boporo, a two-story framed building, surrounded by a verandah, of which the materials were all prepared and put together under his personal superintendence. He is erecting at Boporo three large buildings, on an improved plan, for his own residence, and has in view the construction of a market house, for the more comfortable accommodation of vendors from the surrounding country.

He is anxious to have good open roads between his country and the Coast. He welcomed the idea of a railroad, and said whenever it is started, he will be prepared, for a suitable amount, to furnish any number of men to work upon it. He insists that Boporo is not more than twenty-four hours' walk from Monrovia by a good straight road.

Momoru enjoys the universal esteem and respect of his people. He is affable and kind to all; always has a smile for the humblest one that comes to him, and often an embrace.

And then he shows considerable tact in adapting himself to the often conflicting prejudices of his heterogeneous subjects. He informed us that he conforms to a great many of the customs of the country, more to conciliate and secure the good will of the tribes over which he rules, than because he believes in their necessity either as political or religious measures. Half Mohammedan and half pagan in his genealogy, he manifests the same hybrid characteristic in his religious demeanor. He

does, to conciliate the pagan element, a great many things which the Mandingoes, from religious scruples and better knowledge, will not do. During our visit, he had his son circumcised with great pomp and ceremony, feasting and dancing, in deference to the Mohammedans; a few days after, he had the remains of a leading man, which had been interred at a distant town, in his absence, in what is called "half ground," taken up and reinterred, with all the ceremonies which the pagan customs require. This conformation to ancient customs is what has caused the King of Dahomy to be so much censured by some foreigners. That monarch is far from being the monster which he has been represented to be by interested or prejudiced men.

After the regular interment of the distinguished man, whose funeral ceremonies we have referred to above, a plate of cooked rice and other articles were brought and carefully deposited on the grave, for the use of the dead. This of course the king considers absurd, but it is in deference to an old custom. Now, before indulging in merriment at the expense of those people, let us consider whether they are any worse in their superstitions than the ancient cultivated Greeks and Romans. *They* often prepared food and deposited it in certain places for the gods. The sacrifices which they offered on different occasions were conceived as real *food* presented to the gods, who were supposed actually to consume the offering, either by eating it bodily or by inhaling the smoke when burnt. "The gods," says Lucian, "feed on ambrosia and nectar, but they delight most in the steam of the fat that rises with the smoke of the sacrifice, and in the blood of the victims poured by the offerer round the altar." In Homer, Neptune is described as "sitting down to the sacrificial meal and enjoying it." The early Romans offered to Jupiter Dapalis a piece of *roast* pork, with wine. And what are we to understand by the shew-bread table among the Hebrews, with the constant and regularly renewed loaves? "I will take no bullock out of thy house," said God, "nor he goats out of thy folds. \* \* \* \* \* Will I eat the flesh of bulls or drink the blood of goats?" May we not understand these questions as designed to correct certain heathenish notions, which may have prevailed among the Jews, that God really eat the flesh of bulls and drank the blood of goats offered in sacrifice?

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#### MISSIONARY EXPLORATION OF LIBERIA.

We take from the *Home and Foreign Journal* the following report of Rev. A. D. Phillips, Missionary of the Southern Baptist Board of Missions. The result of the exploration, says the



*Journal*, "is the appointment of eight new laborers in that field."

I arrived in Monrovia on Sunday, the 22d of January, 1871, and attended service at the Baptist Church. I remained there ten days, and quietly looked around to find out as much as possible of the state of affairs. While there, Rev. Mr. Gibson from Marshall, Rev. Mr. Cheeseman from Edina, and Mr. Crocker from Little Bassa, visited me. All were rejoiced to see me, and hailed my arrival as a new era in mission work in Africa. I then visited Marshall, and found a feeble church, able to do very little for ministerial support. Several native towns around there offer very inviting fields. One, a settlement of the liberated Congoes, where a number are already Christians, others who are entirely heathen, sent to me, begging for teachers. In the Congo town, known as the "Old Field," where the S. B. C. once employed Rev. Mr. Weaver, they have been without any preaching for years, except an occasional visit from some one passing. And yet one young Congo man holds service every Sunday, and reads and prays, and says what he can to instruct them. They sent me a letter, signed by all the converts, praying for some one to give them regular instruction, as their children were growing up without the Gospel or any other teaching.

I then went up the Farmington river to Mt. Olive, fifteen miles from Marshall, (Junk,) where is a mission station and school of the Methodist Church, and I also passed numerous towns on the way. From Mt. Olive I went in a northeasterly direction, about ninety or one hundred miles, to King Zeo's territory and town, called the Bear country. King Zeo received me graciously and treated me very hospitably; he regarded me as his guest and supplied me with provisions. His territory is about fifty miles in extent, and has a population of perhaps three thousand persons or more.

Zeo's influence extends to all the surrounding people, some of which are a different tribe altogether. The Bear kingdom is one of the petty kingdoms into which the Bassa tribe is divided. (The Bassa tribes, divided into numerous kingdoms, extend from Carysburg, near the river St. Paul's, to the river Grand Cesters, a distance of over two hundred miles, all speaking the same language, and extending interior-ward one hundred and fifty miles.) King Zeo and his chief were cautious about committing themselves in the reception of missionaries. They were, however, very anxious to have teachers amongst them. They proposed that I should enter into a written treaty, they binding themselves to protect and give liberty to missionaries and teachers, and I should be bound to send *only* those who

would devote themselves *exclusively* to the work of teaching and preaching.

I consider the Bassa people have a better idea of God, the Spirit, and the devil, together with their different influences upon men, than any of the tribes of Africa I have yet seen. Their language also is sufficiently copious to readily express all the truths of the Christian religion. They are idolaters, but would perhaps more properly be called fetish worshippers. They are agricultural in their habits, but more warlike than the Yorubas, and practice the rude arts to a much less extent than the latter.

The chief product among them is rice. I spent eleven days there, and visited one or two smaller towns. The Farmington river runs within a mile of Zeo's town, and is large enough there for canoes. From Zeo's we find easy access to the Gebees on the West, and the Galos beyond them, and to the Barline and Mandingoes west, northwest, and north. More to the north, near the Bear territory, is the Pessy people, who are anxious to receive missionaries. The Kingdom of Kaimo, a little east of north, adjoining Zeo's territory, is also very friendly, and still further beyond is Pagode, one of the most powerful of the petty Bassa tribes, and occupiers of the Cam-wood district. The Bassas are the largest or most numerous people on the Liberian Coast, and are regarded as the most docile and teachable. There are probably more than two hundred thousand, all speaking the same language. King Zeo, one of his sons, Dokai, and his brother Vankra, all wanted me to take their sons home with me to be educated. Dokai positively refused to take his back, and I placed him at school in Monrovia. Zeo refused to allow me to return via Zugon and down the Mechlin river to Bassa; but went with me, together with two of his sons, and Vankra his brother, and a number of his people, to Mt. Olive, on the Farmington river.

I then returned to Marshall, where I rested three days, and set out for Edina and Grand Bassa. I went in a canoe up the Barga river to Barga, about fifteen miles. There I had promise of hammock-men, but as they did not come, I set off to walk to Crocker's, at Little Bassa, a distance of about eight miles. Crocker sent men with me next morning, Sunday, to carry me to Edina. They carried me, however, very little, and I was too tired to walk; besides, my feet were very sore. So they left the beach and turned aside into a little creek, got a canoe, and we went into the Mechlin river, and at 12 noon came to Edina. I addressed a Sunday school that afternoon, preached at night, preached at Grand Bassa on Monday night, and at Bexley on Tuesday, and at Edina on Tuesday night.

Brother Cheeseman's church is the best I've seen in Liberia.

He has a fine Sunday school, and works amongst his people with great energy; he has maintained his ground and advanced; has a fine class of young persons, and is giving such instruction as he can to those preparing for the ministry. Brother Horace, of Buchanan, is also doing a good work, and preaches much in and around Buchanan. The brethren there are erecting a very nice brick building for a church house.

I found it quite impracticable to go farther down the Coast. I had twice tried hammock-men and twice had to walk. My feet were now quite sore. I had seen sufficient to enable me to form a judgment about the best places to occupy and the most suitable. I asked Brethren Yates and Gibson to meet me and Brother Cheeseman at Little Bassa; to which place I had another walk of eight miles.

I then made the appointments which I have previously informed you of by letter, and returned to Marshall. The next day after, my feet were so sore I could not get a shoe on, so I could not get about. I also had an ague and symptoms of a bilious attack of fever. I remained there four days; in that time had two agues and fever, and then set out in a canoe for Monrovia; had another ague on the way, but arrived in Monrovia on the second day about broken down. I was not in bed all the time, but was not out of the house for about five days. Then I took steamer and went to Lagos. I was greatly pleased with the progress made by the little church there. Abeokuta is still closed against white men. The church at Lagos is still willing to make any sacrifice to have preaching. Many of the other churches there urged me not to break it up. Neither did I feel inclined to do so.

In conclusion, I would suggest that at once a suitable man be sent to Lagos, and as soon as practicable a training school be begun under Brother Cheeseman at Edina.

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#### NORTHERN BAPTIST MISSION IN LIBERIA.

The Committee made a general appropriation for the support of preachers in various parts of Liberia, and during the year the following brethren have been assisted. Marshall, Rev. W. F. Gibson; Congo Town, Rev. Moor Worrell; New Georgia, Rev. Thomas Early; Virginia, H. Underwood; Clay-Ashland, Rev. W. C. Burke; Louisiana, W. Lawson; Carysburg, S. Carr; Cape Mount, F. Crump; Edina, J. J. Cheeseman; Bexley, Judge Cook; Greenville, Isaac Roberts; Macon, John Robertson; Farmington, John Huff; Harper, W. H. Moulton; and Lower Buchanan, L. A. Williams. Many of these places are on the borders of the Republic, and are within reach of large native tribes, from which not a few of their converts have been

gathered. All of them have experienced in-gatherings during the year.

The Executive Committee, early in the year, took measures to establish a Training School for such young men as are seeking a preparation for the preaching of the Gospel. It was deemed advisable to avail ourselves of such buildings as could temporarily be obtained for the purpose, and to assign the duty of instruction to some one to be selected by our African brethren from their own number. Rev. J. T. Richardson has been designated for this important work, and has already begun it at his house in Virginia. The plan was to take students from the stations, where the ministers, aided by our funds, are laboring, wherever men are found with the desire, and suitable promise, for the work. It is proposed to limit the number to fifteen the present year. Mr. Richardson says: "The Training School has started finely, at my residence in Virginia. We have the promise of youth from the far interior."

One of the marked features of the year has been the call for schools, on the part of the heathen chiefs of the interior. There is a growing thirst for knowledge and books, and even the heathen rulers perceive that education such as Christians enjoy will be a blessing to their people. In this connection it may also be mentioned, that a large number of the baptisms reported are those of natives. There is a growing feeling among the Liberian emigrants that the surrounding heathen tribes must be evangelized. The general interests of the mission are progressing hopefully.

The policy heretofore pursued with reference to this mission has been chiefly tentative. We were obliged to rely wholly on men of whom we had little knowledge, and re-open a work which had become in a manner strange to us. The greater part of the aid we have given our brethren has expanded among the settlers, and if an encouraging number of natives and heathen have been reached, it has been an incident, rather than the leading plan of the work. It is unquestionably our duty, as soon as the men can be raised up and trained for the purpose, to plunge into the interior, and labor directly for the heathen who have never heard the Gospel. The settlers in Liberia ought to be aided to some extent; but this should be subordinate to the main design of evangelizing the pagan tribes. It is pretty clear that this work must be done by natives of the country, or African immigrants thoroughly acclimated. It is hoped that the school already commenced for the education of preachers will contribute to the evangelization of these tribes, by increasing the power of the ministry. By some means we must break forth, on the right hand and on the left, and carry the glad tidings to the people that have never heard of Christ.

As a contribution towards this result, the Committee have decided to afford increased aid to Rev. J. W. Vonbrunn, who lives among his people, the Bassas, and is the only preacher of the Gospel in Africa able to preach in their language. Mr. Vonbrunn's visit to this country is for the purpose of raising money for a chapel at Vonbrunnville, to erect suitable school buildings in two or three locations, most favorable for the purposes of schools. The chapel at Vonbrunnville will probably be erected during the coming season, and then a stronghold will be established in a strong native center. From this point, it is hoped that we shall be able to reach others still more remote from civilization; that men here converted and trained for duty, will go forth to publish the glad tidings to their benighted race.—*Annual Report, 1871.*

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REV. MR. CRUMMELL'S SCHOOL.

At an Episcopal Clerical Prayer Meeting held in Philadelphia, the Rev. Joseph R. Moore read the following letter, which he had received from the Rev. Mr. Crummell:

MONROVIA, LIBERIA, *February 28, 1871.*

REVEREND AND DEAR BROTHER: Sometime ago you told me you had \$25 for my work here, and I asked you to give it to me for an organ for Virginia. If you have not used it for that purpose, allow me to ask you to let me devote it to another object.

That object is this: Last year, at the request of several youths, I undertook the education of several youths as boarding scholars. I have now six with me, and three applications more, one from Bassa and two from this county. My school is a Manual Labor School, to prepare men for orders and as catechists and schoolmasters. To this, I propose, with God's blessing, to devote the latter portion of my life, if life be spared me. I want to get about twenty youths, natives and colonists. But to carry out this great work, I must needs have money and means. Let me state my needs:

1. I need \$400 annually for twenty students, (\$500 if I can get it, but I will make \$400 do.) Of this \$200 will pay my rice bill, and \$200 will meet clothing expenses.

2. I need some friend in the United States to supply me with books and stationery, free of any expense to me.

But you will ask me, what will you do for *meats and vegetables*? My answer is, we will raise them ourselves. With the latter we are already pretty well provided. Next year (D. V.) I shall have an overabundance of plantains and cassada; more than sufficient for all our needs.

I have already a nice comfortable home, a brick school-house, the attic of which serves as a dormitory.

Now, my Rev. Brother, can't you be one of eight clerical friends to raise me \$50, a year's scholarship for this work?

Believe me, it is a real work. Two of my students are youths who speak the Dey and Vey languages. Blessed of God to become catechists or clergymen, how useful will they not be, with a capability of speaking in the vernacular, to the heathen people! Already I have put these youths to duty. Every Thursday and Sunday morning they visit native towns and preach the Gospel. This, with the manual labor they perform, is fitting these youths to become useful, practical men in future. I have already written to the U. S. for tools, to learn their trades. Manual labor is an essential, indispensable element in all successful training of youth in Africa. It is the lack of this agency which gives so much trouble to our friends in Sierra Leone, both in their female and male schools. Every year their scholars sicken and die; so much so, that at the Female High School they have been driven to begin a system of labor to save the lives of their wards.

Wishing you every possible success in your new sphere of labor, and with many grateful remembrances, I am, very truly,  
your brother and servant,

ALEX. CRUMMELL.

#### LIBERIA EPISCOPAL MISSION.

JOURNAL OF REV. J. K. WILCOX, MISSIONARY AT BASSA.

*Sunday, April 9th—Easter-Day.*—Preached this mornig in the Ladies' Hall, to the settlers, when the holy communion was administered. The day was unusually bright and beautiful, and Mr. C. performed well on the melodeon. After service, I was glad to shake hands with Mr. D., senior warden of Rev. Mr. Gibson's church, Monrovia. Mr. D. is on a visit to this place.

*Monday, 10th.*—Went ten miles up the river to-day, to give instructions concerning the burning of bricks for the church.

*Tuesday, 11th.*—Called on Mr. H. to-day, to secure lime for the church. Met young A., a native Christian lad, reared by the Rev. Mr. Hoffman. He spoke of dear Mr. H. with much affection.

*Wednesday, 12th.*—Walked four miles to-day to Pe's town, where I preached and prayed with the people. The women seemed much interested.

*Friday, 14th.*—Walked five miles this morning, to visit Andrew, a very influential chief in the Dorzon section of country. Andrew was absent; but his son entertained us. After resting, young Andrew assembled his people, the major part of whom, however, were absent on their farms. I preached to

all we could collect, about the folly of idol worship, etc. After service, young Andrew assured me that, since my last visit to his town, sometime during last year, they have been observing the Lord's day, by ceasing from every kind of work. I was glad to notice no fresh gree-gree in the town. I may remark here, that there are so many native towns around our civilized settlements, within the radius of five, six, and eight miles, that one missionary, in order to visit every one, often finds that he is only able to make but one or two visits, perhaps, to any one town during six months, and attend to other duties. This will show our great want of laborers to meet the pressing demands of the work. After leaving this town, we proceeded two miles farther, visiting other towns and villages. On returning, late in the afternoon, we met old Andrew. He shook hands with us cheerfully, and said that he is always very glad to have us visit his town and preach to his people.

*Saturday, 15th.*—Went seven miles up the St. John's river, to complete the arrangements about burning the bricks for the church. Met Rev. Mr. K., (Methodist,) who desires his daughter to be educated in our day-school. Met Rev. Mr. and Mrs. C., (Baptist,) who seemed to be on a visitation.

*Sunday, 16th—1st Sunday after Easter.*—Service this morning in the Ladies' Hall. Mr. C. performed on the melodeon; and, with the aid of the Sierra Leone young men, the singing was unusually fine. We had a heavy tornado this afternoon, which prevented us from having Sunday-school, and from preaching in Bob's town.

*Monday, 17th.*—Mr. N., our faithful day and Sunday-school teacher at Hartford, on the St. John's river, who has been absent for a few months, visiting his relatives and friends at Sierra Leone, called on me this morning. I was, indeed, glad to see him.

*Tuesday, 18th.*—Went seven miles up the St. John's river this morning to see how the bricks for the church are being burnt. I am much pleased with the appearance of everything, and I think we shall have excellent bricks.

*Wednesday, 19th.*—Walked three and a half miles to Pay's town. As soon as the women of the town saw us they began to prepare for our entertainment. One of the women said to me that she was quite willing to come and hear me, but that she was then engaged cooking her husband's breakfast, but that if I could wait until she could gather a few sticks she would come. After resting about ten minutes she and all others whom she could persuade came. I preached to them from the first commandment. All paid great attention to every word. Went over to Edina this afternoon to have an interview with Mr. C. concerning the material for the church.

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JOHN RIV. G. W. GIBSON.

MONROVIA, April 10th, 1871.

There is nothing of extraordinary interest  
with this station at present. Your



missionary has been able to discharge regularly the routine of duties connected with his parish. Two services on Sunday, the Sunday-school, and Friday-afternoon lecture, constitute the stated worship in Trinity church. Pastoral visiting is deemed an important part of the work, and is therefore not neglected. The Parish day-school is large and flourishing, numbering over fifty pupils. The Ladies' sewing circle, organized some time ago, has recently received a new impulse, and is increasing in activity and usefulness.

"Kbeh-Kbeh" station, about ten miles up one branch of the Mesurado River, among a large population of natives and Congoes, is provided with religious services by a catechist from our church. He receives no salary, but has his expenses to and from the station paid by contributions from Trinity church. He goes to the station on Saturday, and returns on Monday. His work is catechizing, visiting from house to house, and holding public worship twice on Sunday. About four weeks ago, I received an application, signed by a number of the leading men, natives and Congoes of the place, requesting that the catechist, Mr. Fuller, be stationed among them altogether, so that they can have the benefit of his services for week-day instruction as well as Sunday. I hope that before a great while means may be placed in my hands to grant this request. We need at this station a native chapel and a small church bell. The chapel we shall endeavor, with the aid of our sewing circle, to build ourselves. But who will send us a bell to call the people together on Sunday. Will not some friend of the work do this?

*Toto-Korie.* A messenger was in from this station last week. Our school is yet small and irregular in its operations. Our catechist, however, stands at his post, a witness to the truth in that section, doing what he can in visiting from house to house, imparting private religious instruction, and advancing the few scholars he has. There are times when we are required to stand still and wait on the movements of Providence to break down the obstacles in the way of His work.

We had interesting Easter services on Sunday last, and a missionary collection was taken up for the Kbeh-Kbeh station. The amount received was \$9.32.

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#### THE NATIVE CHURCH IN WEST AFRICA.

The following examples of the vigor of the newly founded native Episcopal Church of West Africa, are taken from the "Proceedings of the Committee of the Church Missionary Society" of England:

The Rev. James Quaker, native Principal of the Sierra Leone Grammar School, having recently arrived, was introduced to the Committee, and spoke of the work of the native pastorate, and gave favorable testimony to the general character of the native congregation, who had so received the Gospel, that they submitted as readily to the ministers as they formerly did to the European missionaries; he spoke also of the native pastorates, ten in number, and stated that there were in each congregation an average of five to seven hundred members, of whom two or three hundred were communicants; that the Lord's-day was well observed, and even among the heathen, who formed about one-seventh of the whole population, the influence of Christian example was apparent.

A letter was read from the Rev. Henry Johnson, the Society's Native Missionary to the Mende people, giving an account of a visit recently paid by him to Abeokuta and Ibadan. The letter gave a cheering account of the state of the native church at Abeokuta, and described the eagerness with which the Christians had welcomed Mr. Townsend on his return. Mr. Johnson was himself present on one Sunday, (February 5th,) in the Ake church, when more than 560 Christians were present, going through the different parts of the church service in regular order, like the congregations at Sierra Leone, but with "this important difference, that no word of English was heard from beginning to end." His visit to Abeokuta impressed him much with the importance of giving to a people the Word of God in their own native tongue. A Yoruba man at Lagos—an intelligent person—informed him that he had been much struck, in reading the Bible in his own language for the first time, by the new light which it gave him, although he had been in the habit of reading the English version for many years at Sierra Leone.

Mr. Johnson subsequently paid a visit to Ibadan, where his father had formerly labored as catechist. The people treated him very kindly, and spoke with affection of his father; and, when he left, the elders of the Ibadan congregation made him a present of a handsome country cloth in recognition of his father's services.—*London Record*, July 12.

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#### GREAT CHANGES IN SOUTHERN AFRICA.

In Africa I have seen great changes. On a former occasion, when I was speaking here, we were only beginning to hope that we should have native evangelists and teachers. On my return several who had been engaged commenced their labors. At the various out-stations which we were wont to visit, (though our visits, from the multitude of our engagements, were few

and far between,) we have witnessed the wonderful power of God exercised through the simplest means. Not only at the Kuruman station, which is the centre station, but at out-stations hundreds of miles away, we have our churches, and there are men there of the simplest character. We have not been able to get an academy to raise up native evangelists; but where we have not been able to send a native to be a schoolmaster or teacher, they make one for themselves. Sometimes a man makes himself a native teacher or a schoolmaster. It is really astonishing to see the things that these men do. They assemble on the Sabbath-day; they have their regular seasons of worship; they hold their prayer-meetings; they read and converse together, and the teacher attempts, to the best of his ability, to explain what he knows of the meaning of the Scriptures. I have heard more than once a simple native teacher select a text, evidently without any intention of expounding it, but making it a kind of hook on which to hang an apology for a discourse; but then he would press upon his hearers, with warmth and earnestness, the necessity of repentance towards God and faith towards our Lord Jesus Christ. I have seen these men with a glow of feeling persuading their hearers to taste and see that the Lord is gracious. I have seen tears trickling from their eyes when a simple native teacher has been holding up the Cross to them, and pointing out to them the beauty and love of the Lord Jesus Christ, and His goodness in coming to this wicked, dirty, nasty world, as I have heard them call it.

The result of the Gospel in Southern Africa, in the interior, amongst the Bechuanas, has been really remarkable. There has been a universal change produced amongst the tribes. I knew them when they lived in implacable hatred to each other, burning with revenge, so that no one tribe could visit another without running the risk of being cut off. There was always something for which they sought revenge; now there is no more of that; the Gospel has swept that spirit away. One tribe can with impunity go to another tribe. Trade is carried on between them; each tribe has its own peculiar calling; one makes clothes, another smelts iron ore, another makes ornaments, another tools, and there is a constant interchange, such as was not known before. Notwithstanding the simplicity of many of our native teachers and schoolmasters, the work is blessed. I have wondered to see persons who have been brought from our out-stations who have had no other instruction than that of those simple men. I have been surprised to observe the clearness of their views of Christian doctrine, the depth of their faith when they were expressing themselves; how they were led to mourn over their sins, and how at last,

through faith, they were enabled to look to Jesus Christ, who in His own body bore their sins on the accursed tree, reminding one that it is "not by might nor by power, but by My Spirit, saith the Lord."

There was once a time that I remember when nothing could persuade either the gentlemen or ladies to put their legs and arms into sacks. After they were reformed, they began to feel that they were new creatures, and then it was that they began to desire to have decent clothing. I am sure you would all delight to witness the cleanness and decency of these people, who wear clothes of British manufacture. There goes through our station now no less than £70,000 worth of British manufactures to the tribes round about. I have known the time when a trader would stop a week or two, without being able to sell a single handkerchief. Again, there was a time in our station when there was but a solitary plough, and that was a missionary plough, a Dutch one, and a very clumsy thing to boot. Now, the natives have their ploughs by hundreds. There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree, while his wife worked in a field from morning to night with a heavy pick. Now, she has the comfort seeing him plough his garden—her garden; she has no objection to harvesting and to scuffle a little to take away the weeds. Now, the very people, who formerly would beat any northerner for taking care of his bawbees, show a wonderful liberality, which the Gospel has developed amongst them. The Bechuanas are very careful of the little that they possess. Formerly, of course, they had no knowledge of money, no currency; it was all barter. They are wonderfully improved in that kind of wisdom now; they know all about pounds, shillings, and sixpences. It is a most gratifying thing to think that the people whom I knew for years, who would have thought it preposterous to exchange an ox, or a goat, or a sheep, or even a pound, or a shilling, or a sixpence, for a book, or to give it for a cause—namely, to extend the knowledge of the Saviour—that these people now buy books and read them.

That leads me now to another very important point. I now hold in my hand forty-eight pages of the Bechuana Bible. I have received letter after letter, since I came to this country, telling how painful it is for the missionaries to send away one after another, and say there is no copy of the Bible or Testament to be had for love or money. I am thankful that I have been permitted once more to bear testimony to the glorious work of missionaries among the heathen. I do wonder, and I have wondered still more since I came to this country, that the great and glorious Being, of infinite majesty and power,

who holds the reins of universal empire, should condescend to employ such weak worms as we are to be His agents in the conquest of the world, for we know that the world is to be conquered by the Gospel of the Lord Jesus Christ. We know what we are doing when we are laboring, and we know that we cannot labor too much. The time is coming when we shall understand better than ever the greatness and the glory of the work in which we are permitted to take a part. Let us—oh! let us—while we have time, labor for the perishing heathen; let us do all that in us lies, that the knowledge of the Lord may be extended. We know that it is to be extended through human instrumentality, and we know that we have the blessing of that Jesus who said, "Go into all the world," whose language we missionaries feel as though we heard it, "Lo, I am with you always."—*Rev. Robert Moffat.*

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#### THE ZANZIBAR SLAVE TRADE.

The slave traffic of Zanzibar seems to be brisk, according to an account given of it by Dr. Kirk, which has just been printed with other correspondence respecting the slave-trade on the East Coast of Africa. Dr. Kirk forwards copies of certain official statements of the Zanzibar Government, respecting the import and export of slaves during the last season, so far as that traffic has been carried on openly and in accordance with the rules now in force. These statistics were not prepared by the Arab authorities expressly for Dr. Kirk; but he had access to the original books of the custom-house and of the Sultan's secretary. From them we learn that Zanzibar Island imported in one year 11,944 slaves, and exported during a nearly parallel period, also of one year, as many as 8,215, leaving apparently for use in the island 3,729; but of these 2,000 are stolen yearly by the Northern Arabs, or shipped by the Zanzibar people without license. Dr. Kirk says that the present yearly slave requirements of the town and island may be safely estimated at not more than 1,729. The declared export from Zanzibar to the petty coast towns and Island of Pemba is 8,215, to which must be added 3,000 shipped direct from Quiloa thither, or 11,215, making, with 2,000 taken as contraband from Zanzibar, 13,215 to supply the coast and the Arabian slave-trade together. This enormous slave traffic is almost entirely owing to the Arabian and Persian Gulf demands, and Dr. Kirk is of the opinion that nothing short of the total prohibition of slave-trading by sea will ever enable our cruisers to operate against the system on this difficult coast. The statistics, he adds, being derived from Arab official documents, may be relied on as not exaggerating the number of slaves transported.

## OUR AFRICAN COLONY.

Liberia, in humble imitation of greater Powers, has a national debt, a national paper currency, a boundary dispute with the British owners of Sierra Leone, &c. A corporation has been organized in London, to take up the Liberian currency with coin or merchandise. Of course, it must be at a good round shave, and the result will be a large increase of the Liberian load of debt and interest, and a monopoly of the Liberian markets by the English. The Liberian statesmen are not yet far enough advanced to see through the liberality of these English operators. The matter concerns us somewhat, as Liberia is an American colony, and we ought not tamely to allow its markets to slip from our grasp in this way.

The last vessel sent out by the American Colonization Society carried with her one hundred and ninety-six emigrants. This is the only civilized emigration to Africa from any quarter, and, besides it is a permanent one. Slow as it has always been, the persevering effort has produced lasting results. American civilization and institutions have been able to strike their roots deeply into the soil of Africa. The Republic, modeled after our own, has been uniformly well governed, peaceful, and orderly. There have been no revolutions or rebellions, no civil contentions, and the people are contented and happy.

For a long time they seemed to cling to the Coast, and to be somewhat afraid to venture to plant colonies in the interior, where they might be overwhelmed by the wild tribes. But the Republic has carried on several wars with the savages quite successfully, and its prestige is now strong and well established. The Liberian troops are steady in battle and generally irresistible. The result of this erection of a strong Power has been to induce weak tribes of native Africans to settle in the Liberian territories to secure protection. Among these the missionaries labor with constancy and success, and the arts of civilization have made considerable progress among them. It seems rather hard that our American emigration, of not more than fifteen thousand all told, should have to mould and discipline a total population of six hundred thousand, and it shows the capacity of the American colored man in a striking manner, when we know that this feeble colony is really making a nation out of this mass.

The tenacity with which England clings to even her remotest and least promising colonies is exhibited in Sierra Leone. It was at one time premised, from the studied friendliness of England to Liberia, that she would cede Sierra Leone to the Republic. It now turns out that all this kindness was only to secure a monopoly of the trade of Liberia, which England foresaw might be great. To make sure of it she has made

presents of vessels to the Republic for a navy, has established and subsidized a line of mail steamers to that Coast, and now proposes to undertake the job of funding the Liberian currency. On the other hand, we have turned a cold shoulder to the colonists. We take no interest in the progress of the Republic, and we leave it to struggle with the overshadowing power of England on a boundary dispute.

It can scarcely be a matter of wonder that the colored American, knowing no other home than the United States, and standing now upon a full equality with all other citizens, should be indisposed to migrate to a remote clime, of which he knows little and cares less. Here his emancipated race has a whole boundless continent before it, and a mighty future limited only by its own enterprise. To it we owe our prodigious cotton crop, and its destiny in America is obviously not yet fulfilled. Its first impulse in a state of freedom is the same displayed by the poor European on coming to America, a sort of "earth hunger." The ownership of a piece of land, however small, is the universal desire, and when the prosperity of Liberia shall have become more advanced, this may stimulate a great emigration thither from the United States, when nothing else can. But the colored emigrants who may reach Liberia hereafter will be animated by a far different spirit from their predecessors. The breath of political life has been breathed into them. They are no longer down-trodden, crushed, submissive, or broken in spirit. Manhood asserts itself, and American civilization makes the colored citizen progressive and aspiring, like all around him. He has marched and fought under the banner of the great Republic. He has taken his place in her history. He has worn her uniform, and held her offices.

As the first French revolution regenerated France, and made the Frenchman progressive, so the mighty struggle for freedom has made the colored race far different from what it has been in the past. Those who in after years may leave us to settle in Liberia will be ardent, active, energetic, and intelligent. The little Republic has hitherto had only the submissive, contented, docile race that resulted from generations of slavery and oppression. She needs now a new and stronger element, animated by the fire and vigor resulting from the war and emancipation. Perhaps the future opened to the race here is so auspicious, that it may be years before such an element can act upon Liberia. But some of it must now reach her in every ship-load of emigrants. For the American colored citizen has become a new man, and cannot fail to show it in his bearing and his whole movements and plans. The new future of Liberia is best seen in the steady increase of the settlements

in the interior, to which the new emigrants are sent. There is where the Republic is destined to flourish and grow strong, and the Liberian statesmen appear at length to have recognized the fact, and to be acting upon it.—*Philadelphia American and Gazette.*

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#### CROZERVILLE, LIBERIA.

A few years since, by the liberality of the late John P. Crozer and other Philadelphians, in connection with the generous appropriation of the American Colonization Society, a company of 346 colored emigrants left the Island of Barbados, in the West Indies, for Liberia, West Africa. The company settled in a beautiful location, near the St. Paul's river, about twenty miles from Monrovia. In honor of John P. Crozer and of his deceased brother, Dr. Samuel A. Crozer, who took the first company of emigrants to Africa, in 1820, the new settlement was named "Crozerville" by the emigrants themselves. Within ten days after their arrival they organized an Episcopal church, which they named "Christ church." The new settlers have been very industrious. In the eloquent language of Rev. William Hague, D. D., "One of the wealthiest, humblest, most unpretentious of Baptists in Pennsylvania, has reared for him, by black men, mostly Episcopalians, simply 'out of respect,' a memorial which the loftiest worldly ambition might be tempted to covet or envy. The country that produces such men is blessed of God." A letter received from Jacob Padmore, dated May 27, 1871, states, that "all the friends in Crozerville are well. The young crops look promising. We have sold about fifty thousand pounds of arrow-root, and eight thousand pounds of ginger. We keep services and day school in Christ church, but is is not yet quite completed." They feel great anxiety that their kindred in Barbados should be enabled to join them in their happy home in the Republic of Liberia.—*Philadelphia Ledger.*

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#### LETTER FROM MR. JOHN B. MUNDEN.

At a meeting held in the Hall of the Young Men's Christian Association, Philadelphia, on Friday, July 28, some interesting statements were presented by Rev. Thomas S. Malcom, taken from a letter just received from Mr. John B. Munden, of Brewerville, Liberia. The writer left Jamesville, Martin county, North Carolina, in November, 1869, at the head of a company of freed-men sent out by the American Colonization Society. In honor of Charles Brewer, of Pittsburg, who bequeathed \$7,500,



to the Pennsylvania Colonization Society, to defray the expenses across the ocean of worthy colored persons, the new settlement was called Brewerville. Mr. Munden says:

This is the first time that I have written to you, and the reason I have not written before now was, I thought I would see and know what could be done in Liberia by any industrious person. I find it to be the greatest place in the world for colored people. We are all in good health in this settlement, and have been ever since we have been here. We moved to Brewerville April 27, 1870, and we have had but one death since. I am engaged in planting arrowroot and ginger. I think my crop will make five hundred pounds this year. I planted five hundred large coffee trees, and have got right smart of coffee on them. I expect to put out five hundred more this year, and every year that I live I expect to put out five hundred trees. The newly arrived people are in good health, and just as industrious as they can be. The natives are around me every day, saying, "Daddy, palm-oil for tobacco; cam-wood for Merican cloth." Not less than five hundred natives visit Brewerville in a single day. I wish you to give notice to the colored people of Martin county, North Carolina, "that I want them to come to Liberia, where I am."

Mr. Malcom said, "as reports sometimes get afloat that the freedmen have not enjoyed health and happiness in their new homes in Liberia, this account will prove interesting to the friends of the philanthropic work, which has founded a Christian Republic on the distant shores of Africa."

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#### ANNIVERSARY OF LIBERIAN INDEPENDENCE.

Special reference was made yesterday, (July 26,) at the Noon-day Prayer Meeting, in the Hall of the Young Men's Christian Association, Philadelphia, to the interesting fact, that it was the twenty-fourth anniversary of the Declaration of Independence by the people of Liberia, the Young African Republic, modeled after our own, and founded by black men from the United States. The meeting was presided over by Rev. Thomas S. Malcom, the Corresponding Secretary of the Pennsylvania Colonization Society. An appropriate chapter was read (Isaiah lx.,) commencing "Arise, shine; for thy light is come," and closing with the words, "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in His time."

An extract was read from the address on the twenty-third anniversary of Liberian Independence, before the Common Council, and the citizens of Monrovia, July 26, 1870, by the

Rev. Alexander Crummell. "I do not wish Liberia," said the eloquent orator, "to become a colony of any nation. I want her forever to maintain distinct nationality." An address of special interest was made by Rev. E. J. Pierce, several years a missionary in Africa. Several fervent prayers were offered and hymnssung. Westward F. Keeling, formerly a slave in Virginia, said that he had watched this movement for forty years with growing interest, and believed that God had great blessings in store for Africa. Prayer was also offered by Rev. John F. Stran, of Accomac county, Virginia.

At the close of the meeting a beautiful flag of Liberia was unfolded; presented to Rev. T. S. Malcom by Hon. W. A. Johnson, of Liberia, son-in-law of President Roberts. The flag nearly resembles our own, having six red stripes with five white stripes alternately displayed longitudinally. In the upper angle of the flag, next to the spear, a square blue ground, covering in depth five stripes; in the center of the blue one white star. The five Presidents of Liberia have all been the avowed followers of Christ Jesus, and members of Christian churches. Messrs. Roberts, Benson, and Payne were Methodists; D. B. Warner a Presbyterian, and E. J. Roye, (the present Chief Magistrate,) an Episcopalian. More than sixty churches have already been established, some of them composed entirely of natives rescued from heathenism.

The Congoes, taken from slave-ships by American men-of-war, have made great progress, and are valuable citizens. The West Indians, from the British Island of Barbados, have added materially to the strength of the Republic. For more than five hundred miles along the Atlantic seaboard the Republic of Liberia maintains authority, and the settlements are extending into the interior. Liberia stands to-day ready to bless Africa with the English language and the Christian religion, with thousands in our own land and in the West Indies earnestly requesting aid to reach her shores.

The interesting meeting was closed with the benediction by Rev. W. H. Josephus.—*Philadelphia Inquirer*.

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#### A REMARKABLE MAN FOR LIBERIA.

A special correspondent of the Philadelphia Press thus writes, under date of Columbia, S. C., July 26, 1871, in regard to the leader of a company of emigrants for Liberia, whom the Colonization Society is arranging to send in November next:

Rev. Elias Hill is the most remarkable man in South Carolina. He is a pure black, and was born near Clay Hill, York district, in 1819, of slave parentage. When but seven years of age, to

use his own words, he became "afflicted;" that is, rheumatism, from which he had been a chronic sufferer from infancy, so contracted his lower limbs, that he was unable to walk. From that time, 1826, to the present, the contraction has continued, and in turn attacked all his limbs. His legs now resemble more the talons of a large bird than anything else, while his arms are so deformed and his fingers so contracted, that he has almost entirely lost the use of both. His upper and lower jaws are as tightly clinched as a vise, and to enable him to receive his food his front teeth have been extracted. He is utterly unable either to walk or crawl, and has to be carried in every instance. With all this hideous deformity of body, he has a massive, intellectual head, a clear, sonorous voice, and an intelligent, eagle-like expression. When sixteen years of age he began his self-education. From passing school children he picked up an occasional letter of the alphabet, until he finally mastered that elementary study. Then he undertook reading and writing, and succeeded in both. His first lessons were conned from the Bible, and, possessing all the natural fervidness of his race, he became deeply impressed with its teachings, and early began the preaching of the Gospel. Three different times has he been compelled to change his manner of writing. At first he was able to hold the pen in the ordinary way; next he lost the use of his forefingers, and was obliged to grasp the pen with all his fingers knotted in a bunch around it. The process of contraction continuing, in his fifty-first year he has the power only of folding his hand around the pen, and scribbling thus the best he can. In all York county, its legal and medical professions included, there are not a dozen better-informed men than old Elias, nor one with a stronger intellect. He is a leader amongst his people. Educated, eloquent, and withal deformed until he is almost a monstrosity, he has impressed them with a superstitious reverence, and is implicitly followed and obeyed.

He is in correspondence with the American Colonization Society, and proposes emigrating in November next, with some seventy-five or eighty families of his flock, to Liberia. I remonstrated with Hill for leaving the United States just at this time, when his race had taken a "new departure," when a new life was opened to them, and when the West offered so much to industrious agriculturists. The old man replied that the negro was acclimated to the South, that he was trained to the cultivation of cotton and corn alone, and that he believed that nowhere else in the world save Liberia had he a free and full opportunity, under his normal conditions, to develop into a full and vigorous manhood. That as much as he loved the United States, which he cherished as his own native land, he felt a pride and an interest in the rising young negro Republic,

that it was his desire to see a United States of Africa arise; and that he was determined to co-operate in the attainment of that object. I was surprised at the full investigation Hill had made. Every Congressional and State document on the subject of the lands of the West and the South, and the homestead and pre-emption laws, he had read and digested in his mind, and, after this full investigation, Africa was his choice. There the lands were rich. Cotton could be grown, and free schools could be had. There there was no animosity or prejudice against his race; the soil was his by right of occupation. No argument of mine could change the old man's determination. He is an enthusiast on the subject of his race. He has proven by himself what it is capable of, and although I believe he is an exception, he himself clings to the belief that he is only an average man; that, with schools and books and newspapers, the children of his color here, naked and dirty as they are, may become educated, intelligent, self-reliant beings, model citizens of any country.

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#### COLONIZATION MEETING AT NEW BEDFORD, MASSACHUSETTS.

A meeting in behalf of the American Colonization Society was held last evening in the Trinitarian Congregational church, Fourth street. The pastor, Rev. Mr. Terry, conducted the devotional exercises, and introduced Rev. Mr. Haynes, District Secretary of the Society.

Mr. Haynes said that by the kindness of several pastors, he was permitted to-day to call the attention of the people of New Bedford to the remarkable aspect of African Colonization, since emancipation. The late war, which has changed so many vital issues, has given the Society a new era, particularly in the fact that large numbers of the Christian colored people of the South are anxious to go to Liberia. We had sent twenty-six hundred since emancipation, and not one-half the applicants. We have more than two thousand applicants now. Mr. Haynes said that the impression he was most desirous of making was, that African missions, from being nearly impossible, on account of the deadly character of the climate to white men formerly, were rapidly becoming the easiest of all foreign missions, by means of colored Christian people, who found the climate, to them, congenial. He also spoke of the effect of emigration to Liberia upon such of the people as choose to go.

Whilst the great masses of them must here be dealt fairly by, emigration was a fine thing for those who choose it. Liberia is highly prosperous, and those who go there partake of its prosperity. Thus to do good is to get good. These facts were illustrated by

go there partake of its prosperity. These facts were illustrated by

tics too numerous for us to mention. It was obvious that this was not a Society to get rid of our colored people, but aid Africa, and such of our people as prefer to work out their destiny in their fatherland, to do it successfully.

The church was well filled, and the large audience gave undivided attention to the interesting facts submitted to their consideration.—*Mercury*.

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#### RAILROAD SURVEY OF AFRICA.

The generous English philanthropist and friend of Africa, Robert Arthington, Esq., offers to contribute one hundred pounds sterling (\$500) toward the expenses of a thorough survey of the country between Liberia and the Niger, with a view to the construction of a railroad to connect them, making the terminal points, say, Monrovia and Bammakoo.

Such an exploration would be valuable in the future, and it would lead to the extension of a chain of Christian settlements from the seaboard to the heart of the Continent, preparing a highway for the Gospel, and uprooting slavery and the internal slave-trade among the Pagan and Mohammedan natives of Central Africa.

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#### REV. EDWARD W. BLYDEN.

We learn that the Rev. Edward W. Blyden was to embark on the West African steamer from Liverpool, August 6, for Sierra Leone, to join the Fourah Bay College there as Linguist. It is stated that the Church (Episcopal) Missionary Society have appointed him on very liberal terms, and that his duties at that useful institution will be to give instruction in Arabic to the students.

Prof. Blyden is a native of the West Indies, and of pure African descent. He removed to Monrovia over twenty years ago, during which time he was engaged in the service of the Presbyterian Board of Foreign Missions, and more recently as Fulton Professor in Liberia College, which latter he resigned, March 31, 1871.

The publication of Prof. Blyden's journal of a visit to Sierra Leone, copied into the *African Repository* for June last, will no doubt have prepared the minds of the friends of Liberia for

this change. A wider field is doubtless open to him there among the Mohammedans than he could enjoy at Monrovia. And if light penetrates into Africa from Sierra Leone, it will be just as beneficial to that great Continent, and just as acceptable to God, as if it went from Liberia.

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For the African Repository.

**REMINISCENCES OF LIBERIA.—LEAF No. XI.**

NAPRAH-BONEH-WORREH—THE KROOMAN.

The native tribes of Western Africa are not unlike the Indians of North America in some prominent points. Like the latter, they differ in form and size. The tall, thin, long-legged and long-armed Mandingo, is quite a contrast to the short, stout, muscular Krooman, as much so as the Oneida would be alongside of the Esquimaux. They differ, too, in disposition and character. The Deys and Pessahs are quiet, peaceful tribes; the Condoes and Goulahs, warlike and fond of fight. They differ also in mental capacity. The Bassa tribe, the Veys, Grebos, and Queahs, are apt to learn; while the Congoes are dull and stупed. So it may be said with regard to their different dialects. Tribes quite contiguous, though in the general their languages differ, yet they have many words in common. As, *nyh*—water—is common both among the Dey people and the Bassa tribe, and *grippaw*—God—used by several tribes along the Coast. It is remarkable, however, that the dialects of tribes living very remote from each other are entirely different, not one word common to both; and the difficulty of understanding each other as great as would exist between a Sandwich Islander and a Parisian meeting in London. But of this we shall take occasion to say more in a subsequent part of this paper.

Among all the African tribes, however, none are like the Kroomen. These people are very peculiar. They have never been carried away as slaves. The men—strong, active, fond of the water—are universally employed as boatmen, by vessels of all nations. Men-of-war, merchantmen, steamers, slavers, all stop on their first arrival at any port on the Coast between the Gambia and Cape of Good Hope, to get a crew of Kroomen for their boats, to land cargo, take off return cargo, pull through bars and in surfs, at all seasons, and in all weather, early and late. This is a wonderful relief to the white sailors, who would all die off if they had to endure one tithe of the labor, exposure, and privation connected with such work. Hence Kroomen are in great demand, and everywhere, in the suburbs of an American or European settlement on the Coast, the stranger finds a *Krootown*, where a neat little native village of men, women, and children may be seen: some of the men off at sea, some, having been paid off, are waiting the arrival of some vessel, to be employed again.

The native whose name stands at the head of this article was a Krooman, and one of superior mind and character. He had been employed on board

an English vessel-of-war, and the officers had given him the name of Jack Hughes. Every man thus employed *must* have an American or English name, and the officers, generally fond of fun, do give them the queerest names imaginable. The writer has known a "Quid of Tobacco," "Bottle of Beer," a "Rope Yarn," "Tea Cup," "Peas Soup," and the like, just as it suited the fancy of the humorous Yankee mate, or the boatswain of the British steamer. And what did it matter to them? "Ignorance was bliss," and either of the names above mentioned was as dignified and euphonious as a Wellington, Bismarck, Washington, or Napoleon.

The writer first became acquainted with his friend Naprah-Boneh-Worreh, *alias Jack Hughes*, in 1834, at Monrovia. He could speak English tolerably well, would come to the mission house and converse with the missionary, attend service at the church, was serious, and became finally a regular student and inquirer after the Truth. It was a pleasure to teach him. He exhibited so much mind, such a readiness to comprehend, and such a thirst after knowledge, that finally I concluded, if he would accompany me, to bring him with me to the United States. The object was to let the people see an African who had never been debased, trodden under foot by slavery; but a man standing up in all the native dignity of a man, such as his Creator had made him.

We sailed from Monrovia in April, 1835, for New York. No sooner were we settled on board the good brig "Bourne," than I told Hughes we could study as well at sea as on shore, and better perhaps, more free from interruptions. So, every day his spelling, reading, and arithmetic lessons were regularly attended to. In order to increase my own little stock of African literature, and to do my pupil good, I said, "Hughes, I want to learn your language, and every day, when you have done your lessons, you shall be my teacher and I your pupil." He laughed, was delighted, and the arrangement was made.

One day, as I was writing down in a blank-book the meaning in Kroo of some English words, he being teacher, the lesson consisted of man, woman, child, father, mother, son, and so on. "Now, said I, 'Hughes, what is *man*?' The *sound* he gave me was hard to commit to writing. How could I spell it with the characters of our alphabet? I studied; at last concluded if y-u-h, would spell *yuh*, then n-y-u-h would be *nyuh*—man. "I have it, Hughes," said I, and spelled it. He was quite pleased. "Now, what is woman?" "Innyah." "Why, that is strange; yours must be a curious language. How can the prefixing of just i-n, in, make man to become woman?" Hughes looked at me with a keen, penetrating glance, and convinced me at once that he had cornered me. "You spell man, m-a-n," said he, "and then you put w-o, before man, and make woman; is not that as strange?" Reader, there was thought, mind, reason there.

The visit of this native African to America was quite an event in the history of our missionary enterprise. At that time the Rev. Dr. NATHAN BANGS, of revered and cherished memory, was the Corresponding Secretary of the

Missionary Society of the Methodist Episcopal Church. This great and good man was then in the very zenith of his powerful influence in the Church. He, in conjunction with the Board of Managers, instituted a series of missionary meetings, in almost all the Atlantic cities, from Boston to Baltimore and Washington, at which Hughes would follow the missionary in his addresses, and greatly delight the audience with his remarks, as they would be explained to them. The churches were thronged, and the collections for the missionary treasury very liberal.

During our short stay in New York an American schooner came in from Guinea, and had two native African girls on board, who could not speak one word of English. The captain's report of them at the custom-house was, that they were sent by a Spanish Signora of the Island of St. Thomas, to be put by him to school and educated. He was not believed, but arrested as being engaged in the slave-trade, was imprisoned, and before his trial came on, died. To obtain some information from the girls themselves, as to the facts, I was requested to bring about a meeting with them and the Krooman. It was done, and was an amusing scene. Not one word could Hughes understand of their language, nor could they of anything he said, though he tried them in every tongue spoken from Senegambia to the Gaboon river.

But we must close. The end of Hughes was sad, sad indeed.

Among other cities, Dr. Bangs and myself went to Washington, and took him with us. He was introduced to our principal men there, and even accompanied us to the Presidential Mansion, and saw the President, Andrew Jackson. Missionary meetings were held, at which he spoke as usual, and the people were pleased, but the end was lamentable.

On our way to Washington, some wicked white man, who saw the tatooing on his face, inquired of him who he was, and Hughes very candidly told him all about himself, how he came to America, and where we were going, and for what purpose. The other replied, that the missionary who had him in charge would never take him back to his country again; that he would sell him at Washington, and he would see his friends no more. "I told him," said he, "Never, never shall a Krooman be made a slave; he will die first." The poor fellow's mind became completely deranged. At a meeting at a Methodist church in the city he lost all command of himself, made a spring towards a side window from the pulpit, leaped through it, and when I ran through the aisle—the greatest excitement prevailing throughout a large audience—I found him on the outside, the lot not being improved, just about taking his life with a razor. It was taken from him, however, and with difficulty we got him to our lodgings and sent for medical aid.

We sailed from New York in July. My wife and family were on board, and all efforts to restore him to reason proved fruitless. So soon as we landed in Monrovia he took the beach on foot for Settra Kroo, leaving all he had behind, a confirmed maniac.

S.

SPRINGFIELD, O., August 5, 1871.



## LIBERIA ITEMS OF INTELLIGENCE.

**THE NEW AMERICAN MINISTER.**—Hon. J. Milton Turner, Minister Resident and Consul General from the United States to Liberia, arrived at Monrovia, in the Brig "Samson," on the 7th inst. Commodious lodgings were secured for him and his family by the present Vice Consul General of the United States, James E. Moore, Esq., who had expected his arrival here. Mr. Turner has already prepossessed many of our respectable citizens in his favor, as being a gentleman well worthy of the position of honor and trust with which he has been intrusted by his Government. We wish for Mr. Turner every success in his mission to Liberia, and believe that he will not fail to secure for himself the respect and esteem of our Government. The formal reception of Mr. Turner will take place in a few days.

**RELIGIOUS.**—The Methodist church of this city has been, from the 16th to the 20th ult., enjoying their second quarterly meeting season. Several of the ministers from the surrounding statibns were present, assisting the Rev. H. E. Fuller (preacher in charge here) in officiating.

**THE LATE DR. MCGILL.**—The news of the death of Doctor Samuel F. McGill will create as profound and general a feeling of sadness amongst our people, as would that perhaps of any one man of Liberia. Doctor McGill was attacked in October last, with a bleeding from the nose, the same way as his brother Urias was in 1867. After a difficult arresting of the bleeding, signs of *dopsey* soon set in. The Doctor was the first to acknowledge the fatal symptoms, and to recognize the inevitable issue. In April last he was induced to visit, and spent two months at Madeira. This, however, failed to have any beneficial effect upon his health. He returned on the 10th ultimo in the steamer, fully aware that his days were numbered. He gradually, in full possession of his powers of mind, sank, and on the 26th night of June, at 11.35 o'clock, died. Samuel Ford McGill was the oldest son of George R. and Angelina R. McGill, and was born in Baltimore, in January, 1815. He immigrated with his parents to this country in 1826. After being some time in Monrovia he returned to America, where he studied medicine and graduated. As Colonization physician, he came to Cape Palmas after the death of Governor Russwurm, of that Colony. Doctor McGill was appointed Governor, and held the position for many years. The Doctor, in connection with his now only surviving brother, R. S. McGill, of Cape Palmas, was a long time engaged in mercantile business, they taking rank as the leading merchants of the place. In 1856 all the McGills, (brothers,)—James B. McGill and Urias A. McGill at Monrovia; the subject of this notice and R. S. McGill at Cape Palmas—having arranged to do a more extended business, under the firm title of McGill Bros., (in Monrovia,) and R. S. McGill & Bros., (at Cape Palmas,) the Doctor, in furtherance of this desire, moved to Monrovia, and took charge in chief of that branch of the business. Doctor McGill leaves seven children—four by a previous marriage—the oldest of whom, Mr. J. B. McGill, was in 1870 on a visit to England, and a widow with three young children, to mourn his loss.—*The Republican*, July 10, 1871.

## Receipts of the American Colonization Society,

From the 20th of July to the 20th of August, 1871.

MAINE.		NEW YORK.		
Athens—Rev. A. R. Plumer.....	5 00	By Rev. Dr. Orcutt, (\$36.00.)		
NEW HAMPSHIRE.		New York City—T. C. M. Paton, R.		
By Rev. J. K. Converse, (\$14.00.)		M. Olyphant, each \$25.....		50 00
Haverhill—Add'l—Col. Cong. Ch..	14 00	Tarrytown—Individuals in Second		
VERMONT.		Ref. Church, to constitute		
West Rutland—Legacy, in part, of		their pastor, Rev. Jno. A. Todd,		
Abner Mead, by Hon. J. B.		D. D., a Life Member, \$30; E. J.		
Page.....	655 50	Blake, \$5; A Friend, \$1.....		36 00
By Rev. Franklin Butler, (\$12.00.)				36 00
Acushnetville—Mr. and Mrs. Al-		NEW JERSEY.		
len Murray, on account of Life		Princeton—First Presb. Church,		
Membership.....	10 00	Rev. J. M. Macdonald, D. D.,		
Hartland—Dea. Elias Bates.....	1 00	pastor, by D. A. Hudnut, Esq....		17 28
Windsor—A Friend.....	1 00	By Rev. Dr. Orcutt, (\$45.00.)		
By Rev. J. K. Converse, (\$131.08.)		Trenton—E. B. Fuller, \$15; Hon.		
Johnson—Col. Cong. Ch.....	21 35	P. D. Vroom, \$10; George S.		
Castleton—Individuals.....	19 00	Green, \$5.....		30 00
Williston—Edmund Whitney, \$10;		Camden—R. Bingham, Hon. T. P.		
Hiram Phelps, \$5; Dea. W.		Carpenter, Thos. McKeen, e. \$5.		15 00
Miller, \$2; Smith Benham,				62 28
Chas. Mitcalf, Zimri Koot, E.		DISTRICT OF COLUMBIA.		
Sanford, each \$1; Col. Cong.		Washington—Miscellaneous.....		181 97
Ch., \$1.23.....	25 28			
Royaton—Col. Cong. Ch.....	15 45	KENTUCKY.		
Brattleboro—N. B. Williston, \$10;		By Rev. Dr. Seys, (\$23.65.)		
Mrs. Betsy Van Doorn, Geo.		Louisville—Wm. Kendrick, \$10;		
Newman, N. Goodhue, each		Cash, \$2; Coll. M. K. Church,		
\$5; Hon. D. Kellogg, Miss E.		viz: Mrs. Speed, \$5; Mrs. Dove,		
Van Doorn, each \$2; A. Van		Mrs. Tippet, G. F. Evans, Jno.		
Doorn, D. A. Abbott, Cash, C.		Goldy, T. L. Clarke, each \$1; in		
L. Howe, B. A. Clark, Mrs. A.		baskets, \$1.65.....		23 65
N. Smith, Miss Higginson, F.		FOR REPOSITORY.		
A. Nash & Co., T. B. Green,		NEW HAMPSHIRE—Derry—Dea.		
Mrs. Warder, P. Barrows, each		Harvey Hood. <i>Millford</i> —Dr.		
\$1; Col. Universalist Ch. \$6.....	46 00	Dearborn, T. Kaley, <i>Goffstown</i> —		
West Brattleboro—Individuals.....	4 00	Mrs. Noyes Pattee, Rev. A.		
	798 58	Manning, E. W. Poor. <i>Pemb-</i>		
RHODE ISLAND.		roke—Rev. Isaac Willey. <i>Sun-</i>		
Pawtucket—Mrs. Sarah H. Almy.	10 00	cook—Hon. W. Hazelton, B. F.		
MASSACHUSETTS.		Watts, each \$1, to Sept. 1, 1872,		
By Rev. D. C. Haynes, (\$38.00.)		by Rev. J. K. Converse.....		9 00
Concord—William Munroe, \$10;		VERMONT—Castleton—L. W. Pres-		
Misses Monroe, \$8; Mrs.		ton, to Oct. 1, 1872. <i>Brattle-</i>		
Damon, R. W. Wood, Hon.		boro—J. N. Thorn, B. N. Cham-		
George M. Brooks, each \$5; Dr.		berlain, \$1 each, to Jan. 1873, by		
J. Reynolds, \$2.....	33 00	Rev. J. K. Converse.....		8 00
New Bedford—Col. Trinitarian		PENNSYLVANIA—Bellefonte—Dr.		
Cong. Ch., \$15.09; Cap. J. How-		E. W. Hale, to Sept. 1, 1872.....		1 00
land, Joseph Grinnell, Edward		INDIANA—Rockville—Rev. W. Y.		
D. Mandin, Dea. Haskell, Wm.		Allen, to Jan. 1, 1872.....		1 00
Phillips, each \$5; D. S. Bliss,		ILLINOIS—Chicago—Robert Law-		
L. D. Davis, F. B. Richmond,		rence, to May 1, 1872.....		1 00
Mr. Chappell, H. P. Pierce,				
Moses Howe, Rev. O. A. Rob-		Repository.....		15 00
erts, E. F. Brown, N. P. Bright-		Legacy.....		655 50
ton, John Wing, L. W. Hunt,		Donations.....		437 10
N. Hardy, W. C. Brownell, Jr.,		Miscellaneous.....		181 97
W. F. Patten, W. R. King, N.				
C. Hathaway, H. W. Smith, J.		Total.....		\$1,289 57
S. Allen, A. G. Moulton, each				
\$1; A. Lathrop, O. G. Brownell,				
each 50 cents.....	60 09			
	93 09			

T H E

# African Repository.

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VOL. XLVII.]

WASHINGTON, OCTOBER, 1871.

[No. 10.]

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## THE TRADE OF WEST AFRICA.

The four British settlements on the West Coast of Africa and the Americo-African Republic of Liberia, each of which is within five weeks sail or three weeks steam from the shores of England or of the United States, are gradually rising in importance as centres of Christian civilization and commercial emporiums.

The GAMBIA River is said to be navigable for upwards of four hundred miles, through a rich and luxuriant country. Comparing the imports and exports of 1859 with those of 1869, the former show an increase of £71,386, and the latter an increase of £78,220; total increase in the trade of ten years with the Gambia and Great Britain £149,606. The revenue amounts to about £22,000 a year.

The trade of SIERRA LEONE has more rapidly advanced.

In 1854 the imports were £110,812; exports, £154,126.

In 1863 the imports were £209,106; exports, £295,853.

In 1867 the imports were £284,767; exports, £296,718.

Thus both have about doubled in ten years. The annual revenue is between £70,000 and £80,000.

No official returns have been made, since 1865, of the imports and exports of the GOLD COAST and of LAGOS. The annual public revenue of the former is estimated at fully £30,000, and the custom duties of the latter at £40,000. Lagos is now the chief seat of trade for the Niger countries. The declared value of British exports to West Africa already amounts yearly to above two millions of pounds sterling.

There is, in the absence of formal reports, abundant evidence of a considerable improvement in the commerce of LIBERIA. The coffee crop of last season was unusually large. The barque

Thomas Pope lately reached New York from Monrovia, with a full cargo of palm-oil, cam-wood, ivory, sugar, and coffee. A planter on the St. Paul's River, who came in her, is reported to have brought with him two hundred casks of sugar on sale, all raised and manufactured and owned by himself. A few years ago, he was dependent on his daily earnings as a house-painter in Columbia, S. C. A vessel recently arrived at Boston from Monrovia, heavily laden with African products, and sailing under the Liberian flag—the first time that it has appeared in that harbor! A superior quality of indigo and palm soap, the latter in odor resembling that of the iris or violet, may soon be expected from Liberia, the result mainly of the wise forethought and untiring perseverance of Edward S. Morris, Esq., of Philadelphia, Pennsylvania, who visited that country a few years ago.

The future greatness of the trade of West Africa is not to be estimated by the tardy growth of the last quarter of a century. Our knowledge of the vast interior is widening; facilities of communication now exist heretofore unknown; steamers navigate the far-famed Niger; the natives on and near the seaboard have greatly improved in manners and customs; the English language is extending, and a large number of youth are in course of education and preparation to act as agents in the extension of legitimate trade and a pure Christianity.

Our Government has expended several millions of dollars in preventing the shipment of slaves, which object has been effected on the entire West Coast of Africa. It has, however, done nothing directly for Liberia, and it continues to ignore the great opportunity which that Republic, with its half a million of inhabitants, and five hundred miles of sea front, and an almost unlimited interior, presents, of widening the limits of Christian civilization, perpetuating republican institutions, and extending the commerce of the United States. Liberia, nursing into a powerful nation, may appear small and insignificant, but who can tell the influence for good it is destined to exert over Africa and the colored race?

The admission of Liberian products, in Liberian vessels, free of custom duties; the encouragement of a line of steamers, carrying the mails, between American ports and those of West-

ern Africa; and a thorough exploration and opening up of the country immediately interior of Liberia, are ways in which West Africa may speedily be made a civilized region, and a remunerating commerce secured, repaying us by its trade tenfold the cost of all our efforts and advances for its benefit.

The friends of the people of color continue to be called upon by those in our midst who, still oppressed by the adverse fortune of an unnatural position, are looking to the American Colonization Society for assistance to return to the land of their fathers, but which assistance is beyond its power and resources fully to supply. The work is of the first importance to the peace, happiness, and welfare of the United States and of Africa, and to the interests of the world at large.

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#### A VOICE FROM AFRICA.

BY REV. THOMAS E. DILLON.

On that part of the Atlantic Ocean which washes the Western Coast of Africa, and between the 4° and 7° of north latitude, in sweet, though vigilant repose, nestles the infant Republic that begins to lift its head among the nations.

That Republic is Liberia—last born among the nations—the offspring of religion, wisdom, and philanthropy—designed by its founders and friends to be not only a retreat and asylum for manumitted slaves of the United States, but the reflector of its parental elements; and thus the restorer of a forfeited and long-neglected religion, the teacher and redeemer, the light and glory, of the sons of Ham.

Jutting into the ocean, and bounded by three great political divisions of the continent—Senegambia, Soudan, and Upper Guinea—Liberia opens a door to Afric's exiled sons, and offers an irrepressible entrance to countries hitherto inaccessible. It discloses to the enraptured eye of the tourist, the philanthropist, the merchant, and to men of all professions, countless millions of fellow-creatures, and the exhaustless treasures of Central Africa, "Where every prospect pleases, and only man is vile."

In that country have I resided during ten years, among savage and barbarous clans, where "Sin abounds and death reigns," and darkness casts its baleful shadows. Association and attention throughout this protracted period have afforded ample opportunities favorable to an intimate acquaintance with the moral and social conditions of the inhabitants of Africa, a circumstance which suggests more powerfully to my mind than

any other, an obligation to respond to the scriptural inquiry : " Watchman, what of the night ? "

In harmony with this fundamental principle, I shall give a summary and simple statement of my labors as a missionary in Liberia, including the present condition of the natives, some of the wants and difficulties of missionaries, with the hopes and prospects of the redemption of Africa.

The first few years were devoted to teaching a school in the town of Carysburg, a healthy, locality about thirty miles from the sea. It is the most interior American settlement. This was during the incumbency of Liberia's third President, (D. B. Warner,) a true Liberian, and the distinguished patron of science and religion. By him this school, consisting of over one hundred scholars, was established and fostered with unremitting assiduity and zeal. Judging from results, I regard this school among my most important labors; many of its members are now the teachers of our mission and government schools, four are ministers of the Gospel, and one is a graduate of " Liberia College."

But in my ministerial capacity I have been called to labor chiefly among the Golahs and Bassas. These are very important tribes, and, while not the best, they are industrious, ingenious, and hospitable, and in their national affinities embrace perhaps one half of our native population.

My first labors in connection with the Presbyterian Board of Foreign Missions were at Mount Coffee, a station among the Golahs, ten miles east of the St. Paul's river. I was sent to this field A. D. 1864, shortly after the lamented death of the Rev. Armistead Miller, by whom the mission was organized.

Itinerating from one village to another, I preached to them daily, and on Sabbaths collected as many as possible at the chapel, where, after regular services and in the Sabbath school, they were catechised and otherwise instructed in the simple truths of the Gospel.

The journeys to the towns often comprised a circuit of several miles; and as we have but few horses in Liberia, were invariably performed on foot. During one of these tours, I visited a large Golah town, known as Oconna, the capital of the country, and about seventy-five miles interior. I enjoyed ample opportunities of preaching in numerous places where the Gospel had never been proclaimed.

Dwalawa, the King of Oconna, is an extraordinary chieftain, of great military prowess and ability, and in his own language is one of the most eloquent natives I ever heard. Eloquence, however, is not a rare quality among the natives. Their languages, habits, and the rustic and grand scenery around them are all highly favorable to eloquence.

I was welcome wherever I went, and found an open door, without opposition, to publish the Gospel of peace.

The work among the Golahs being effectually checked, I returned to Carysburg and supplied a small church there until September 1, 1865, when I returned to Marshall, in the Junk country, where I have been ever since. Marshall is a small American settlement, somewhat mongrel in its population. It is beautifully situated, near the mouth of the Junk river.

It has never had an emigration direct from the United States since the first, but consists of colonists from the other settlements, half-breeds, and recaptives.

A few Presbyterians here had been collected into a church by the Rev. T. H. Amos, who, upon returning from the United States of America, where he had been on a visit for his health, had accepted a call to the Presbyterian church of Monrovia, which left the Marshall church vacant. The church was numerically feeble, as well as poor; and, being destitute both of a minister and means to erect a house of worship, were well-nigh discouraged. But, in a short time after arriving there, I was authorized to solicit subscriptions in behalf of this church. In the meantime the members acted well their part—contributing lime, hauling brick down the river, and aiding in every way their limited means would allow. The Lord blessed our enterprise. We were successful. Our house, 26 x 40 feet, a fine brick edifice, is very nearly completed, has been in use four years, and by the exemplary liberality of a worthy elder, (Hon. E. W. Wright,) is entirely clear of debt. Truly may we say, "Hitherto hath the Lord helped us."

The greater proportion of the membership of this church are Congo recaptives, who have been in the country but a few years, and but lately released from apprenticeship. As a people, they may be described as naturally proud and impulsive, and are more readily yielding to the influences of civilization than the natives of Guinea.

But this does not argue any natural susceptibilities in the Congoes superior to what may be seen in the aborigines generally; for this is not probable. It is merely incidental—resulting, perhaps, from remoteness from their own country and laws, a better acquaintance with the English language, and their dependence upon and identification with us.

There may be other circumstances by which we may account for their more rapid improvement. They are despised by the interior natives, and regarded only in the capacity of servants; a circumstance which has probably done much to retain the Congoes among us during their apprenticeship.

They are usually members of some branch of the Church, and almost invariably the same as that to which their guard-

ians belong. They think "*Daddy's church the best church in the world.*"

Our church has been making special efforts for the improvement of this class of its members, not only by the preaching of the Gospel, but by opening day and Sabbath schools among them, and promoting them as fast as possible to all the rights of citizenship.

The Junk country, and especially the Farmington river, may be justly regarded as one of our most hopeful mission fields.

The natives of that section are easily accessible and pacific, and are manifesting a new interest in the school and church. Let me illustrate this: A few months after settling in Marshall, I was sent for by Bala, (New Tom,) the King of the Junk country. Complying with his request, accompanied by two elders of the church, I proceeded to his place, about three and a half miles up the Farmington. Our arrival was welcomed with every mark of sincerity and respect.

Having collected his people into a large kitchen, (palaver house,) he briefly stated the object for which he had called us. The substance of his remarks was, "That he was a country-man; that he was getting old, and would soon die; that he knew that God (Grippau) made all people; that American-man's God-palaver would soon take the country; he did not want his people to grow up heathen like himself, but desired that they should be Americans, etc. Therefore he called us to help him, and give him a school and a church; said he had plenty of children, would send them to school, and assist in building a house." Elder King and I spent three days here; selected a site for the mission house; and, as nearly as possible, completed all the preliminaries for opening the Mission.

Bala's request was speedily communicated to our good Board of Foreign Missions, and they came to our assistance in this hour of extremity, and planted a school at New Tom's place.

Mr. John Molson Deputie was sent here. I take great pleasure in averring that this school reflects honor upon the Liberian Mission. It is succeeding finely. Mr. D. has a number of native boys, recently savages, who now, in their proficiency, will bear a favorable comparison with the Liberian youths. The station is producing salutary effects throughout the Junk country and beyond it, provoking a spirit of emulation in neighboring chiefs. They all want schools. The fame of New Tom's school has penetrated the Bush country, 100 miles interior, and there equal anxiety prevails.

During my visit last year to the Gibbee, the beginning of the Bush country, I was repeatedly interrogated, "What's the matter wi' you 'Merican people, you no send God-man (Grippau



Gui) to we? We want school, so we child can savi\* book. 'Merican man savi too much ting. He make book, he send him way yonder; tother Merican-man, he savi one time. We country people done tire for we palaver; poor countryman, he look too much trouble—countryman got to much rogue." These sentiments, though rude in their structure, are the more gratifying to us, as they betray an under-current of dissatisfaction with the old state of things, a hungering and thirsting for civilization, and an earnest of better days.

It has been the steady aim of the church to meet these appeals of the natives for knowledge, and nothing but the want of means has hitherto prevented the extension of the circle of our operations. Never did Christian benevolence enjoy a wider and better field in which to open its hand and sow broadcast the seed that will speedily ripen in a harvest of immortality.

In addition to the schools already mentioned, there is one at Baawa, on a stream of the same name, a tributary of the Farmington, and another at Gazimbo's, also on the Farmington. This latter is due to the liberality of Rev. Mr. Churchill, and is taught by Mrs. Z. A. King. It is a light shining in a dark place, and has some promising boys, whom it would delight their benefactors to see.

There is a prosperous church and school at Mount Olives, 15 miles from the mouth of the Farmington river, under the auspices of the Methodist Board. It is almost purely native.

The Southern Baptists have recently renewed their operations in Liberia, opening a Mission in (Zeo's) the Bier country, which is about 100 miles from the sea. The Pessy and Baugh people, whose countries are in the same direction, but still farther interior, are loudly calling for the Gospel. The Veys, in the vicinity of Grand Cape Mount, and the tribes from Boporo to Musardu, the capital of the Western Mandingoes, are importunate in their cry for the Christian teacher. No one can review without interest the history and recent reports of the Episcopal Mission among the natives on the Cavalla River, in Maryland County. It has been marked with unrivalled success. The Sun of Righteousness evidently approaches his meridian; his scattered rays are converging to a focus.

I admit the existence of a problem in respect to negro capacity for civilization and self-government, whether as applied to Church or State. It is not surprising that such a problem should exist, nor that a favorable issue of the question should be thought extremely doubtful.

Therefore, I do not claim that Liberia has, as yet, given a satisfactory solution; though I candidly believe she will. But

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\* Know.

tractors, at \$4 25, and, in addition to ample redemption provisions, it will in the meanwhile insure an annual return of 7 per cent. The majority of the company were said to be subscribers to the loan, and, it need scarcely be recorded, they not only paid due honor to the loyal and constitutional toasts appertaining to their own nationalities, but drank with equal enthusiasm the healths of the Presidents (Grant and E. J. Royce) of the United States of America and of Liberia, coupling with the latter, "Prosperity to Monrovia, the capital of Liberia."

To the above, from the *London News* of August, 16 we add the advertisement of the *Liberian Loan*, as inserted in the *London Times*:

"LIBERIAN GOVERNMENT SEVEN PER CENT. LOAN.—Authorized by act of the Legislature of the Republic of Liberia, Session 1871. Issue of \$500,000, (hard dollars,) equal, at the exchange of 4s. to the dollar, to 100,000*l.*, in bonds to bearer of 50*l.* and 100*l.* each. Price of issue 85*l.* per bond of 100*l.* Interest payable half-yearly in London, at the banking-house of Messrs. Glyn, Mills, Currie, & Co. Redeemable at par in fifteen years from date of issue.

- "Under the *Liberian Loan Act* of 1870, the President of the Republic is authorized to negotiate this loan. A copy of the act is annexed to the prospectus.

"His Excellency the President has accordingly, by his Commission, dated 27th May, 1871, under his hand and that of the Secretary of State, and under the seal of the Republic, appointed a Special Commission, and has nominated his Excellency David Chinery, *Chargé d'Affaires* and Consul General for the Republic of Liberia; a citizen of London, England; the Hons. William Spencer Anderson, Speaker of the House of Representatives and Henry Washington Johnson, senior, Secretary of the Interior, Special Commissioners, with full power to act in his stead, and has authorized the Commissioners to issue the bonds for the loan in the name of the Republic, and to pledge the general revenues and duties on imports and exports of the Republic for the payment of the principal and interest of the bonds, and to bind the Government, by any such conditions as may, in the judgment of the Commissioners, be necessary.

"Messrs. Holderness, Nott & Co. are instructed by the Special Commissioners for the loan to receive subscriptions for bonds to be issued under the above act.

"The terms of issue are as follows:

£10 per cent. to be paid on application.  
 20 per cent. on allotment.  
 25 per cent. on 1st September, 1871.  
 30 per cent. on 1st November, 1871.

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Total £85 per cent.

"The loan will bear interest from the 1st August, 1871.

"Subscribers have the option of paying the installments in anticipation, and will be allowed a discount of 5 per cent. per annum; but, in default of due payment of the respective installments, all previous payments will be liable to forfeiture. In cases where no allotment is made, the deposit will be returned without deduction.

"The present is the first public loan of the Republic of Liberia, and is issued under the act of Legislature of 1870, and the due payment, both of the principal and interest, is secured under the act by an excise tax, estimated to produce 30,000*l.* per annum, and one-fifth of the customs duties, which, in the year ending September 30, 1870, amounted to \$95,184 00, or more than 19,000*l.* sterling.

"The United States Minister Resident in Monrovia has been nominated by the Commissioners of Loan to receive the proportions of revenues accruing to the bond-holders in respect of the same.

"The interest upon the bonds is exempt from all Liberian taxes, as stipulated in the general bond.

"After allotment, scrip certificates will be issued to 'bearer.' These certificates will be exchanged for bonds to 'bearer,' in amounts of 50*l.* and 100*l.* each, after the payment of the last installment. The bonds will contain a copy of the act of the Legislature, 1870, and will be signed by the Chargé d'Affaires of the Republic of Liberia resident in London.

"Coupons will be attached to the bonds, payable in London half-yearly, at Messrs. Glyn, Mills, Currie, & Co's. The first half-yearly coupon will become payable on 1st February, 1872.

"The right of redemption of the above bonds, by half yearly drawings, is reserved by the Commissioners on behalf of the Government.

"Certified copies of the act of the Legislature, of the general bond, and of the commission from the President of the Republic may be seen here by intending subscribers, or at Messrs. Fearon, Clabon, & Fearon's, 21 Great George street, Westminster.

"Forms of application can be obtained from Messrs. Holderness, Nott & Co., St. Michael's house, Cornhill.

"Applications must be accompanied with a deposit of 10*l.* per cent. on the amount applied for.

"London, St. Michael's house, Cornhill, 7th August, 1871."

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#### SOUTH AFRICAN WESLEYAN MISSION.

At the recent meeting of the Wesleyan Missionary Committee of Review, at Manchester, England, the Rev. W. J. Davis, from South Africa, author of the *Kaffir Dictionary* and *Kaffir*

Grammar, gave a very interesting account of the establishment and growth of the mission in South Africa, showing the difficulties with which the Rev. W. Shaw had to contend at the outset, and how much the Society were indebted to him for what he had done. He stated that in 1823 there was but one chapel, and now there were 137, besides 693 native huts and other buildings in which worship was held on the Sabbath day, and they had 800 services now held every Sabbath day. In 1823 there were 63 members of Society, all European; whereas now they had 11,374 members, and 2,963 on trial—of whom more than 10,000 had been converted from heathenism. In 1823 there were two local preachers, Europeans: now 850—of whom 750 had been converted from heathenism; and thus it was that they supplied more than 800 places of worship. In 1823 they had one Sunday-school, and about 100 children, all Europeans; now 168 Sunday-schools, and 11,163 scholars. In 1823 there were no week-day schools; now 106, with 6,227 scholars. The attendance on the ministry in 1823 was about 400; but now there were 50,000 to whom they ministered the Word of Life; and the whole country was open to them. The advancement in the arts and appliances of civilization was equally gratifying, and the revivals had been not only remarkable, but lasting. Some of the young Kaffirs were becoming good classical and mathematical scholars, and gave evidence that the Kaffir intellect could attain to any thing.

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#### LIBERIA BAPTIST MISSION.

Judge Cook, of Bexley, writes that his church and Sabbath-school are prosperous. In the latter there are thirty regular attendants. The native Christians are anxious to learn.

At Edina three have been recently baptized. The Liberia Association met with the church in that place, and had a "joyful season." The pastor says: "Much good can be done here, and the cry to our brethren and friends abroad is, 'Come over and help us.'" The church in New Georgia is reported prosperous and growing, and the children much interested in the schools. The pastor at Buchanan writes: "The Lord is still manifesting his love towards sinners, and verifying his promise to his servants. The new church edifice is progressing finely."

The missionary in Louisiana settlement reports two baptized the first quarter of the present year. The church and school at Congo Town are prosperous. Some of the scholars are reading the Bible, and most of them can write. In Robertsport four converts are reported. The school numbers fifty-seven, of whom thirty-seven are native children and Congoes. The Sabbath school and Bible class are in a healthy condition.

Mr. W. F. Gibson writes from Marshall: "When I look around upon the heathen tribes by whom we are surrounded, and see the disposition they manifest, and how willing they are to become civilized and Christianized, I am grieved that there is no more encouragement for them. The native tribes living in our vicinity, and farther northeast of us, are thirsting for the true light of the Gospel, and are continually calling for school teachers. Many of these tribes have abandoned their former habits of laboring on the Sabbath, etc. Cannot something be done for these poor people? Bowe Blarnus, the chief place in the Baole country, is a good station. If a mission-school were established there, it would be productive of much good in furthering Christ's kingdom. Truly, the harvest is plenteous, but the laborers are few."—*Baptist Missionary Magazine*.

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#### LIBERIA LUTHERAN MISSION.

Rev. D. Kelly, has again been appointed temporarily superintendent at Muhlenberg mission. Mrs. Preston is continued as matron, Samuel Sprecher as teacher. All the departments of the work are, therefore, regularly pursued, and are attended with encouraging success. There are between forty and fifty children at the mission, and Mr. Kelley informs us that he will shortly have the house full. The congregation is steadily increasing, numbering at present sixty-seven members. Several families have moved into the interior of the country, and form thus new centers of light, which shed their benign influence upon those dark regions.—*Annual Report*, 1871.

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#### MASSACHUSETTS COLONIZATION SOCIETY.

EXTRACTS FROM THE THIRTIETH ANNUAL REPORT, PRESENTED MAY 31, 1871.

*Obituary.*—The providence of God calls us to record the death of a distinguished benefactor, the Rev. Ebenezer Burgess, D. D. He was born at Wareham, April 1, 1790. At the age of fifteen he was master of a grammar school in his native town. At nineteen he graduated with honor at Brown University, where he was then employed one year as teacher of a preparatory school, and two years as a tutor. At twenty-three, in 1813, he entered the Theological Seminary at Andover, one year in advance. On graduating, he was elected Professor of Mathematics and Natural Philosophy in the University of Vermont, which he assisted in reorganizing after its suspension during the war with Great Britain. In the autumn of 1817, having resigned his professorship, he entered the service of the American Colonization Society, as one of its agents for exploration in Africa. By invitation, he commenced his ministerial

labors at Dedham, July 30, 1820, and was ordained as pastor, March 14, 1821. Soon after his ordination, he was urgently invited to the Presidency of Middlebury College, in Vermont; but, even if he desired that honorable position, the peculiar circumstances of his settlement forbade his acceptance. At the close of 1861 he retired from active pastoral labors: but his still useful life was spared till December 5, 1870. Of his labors for our cause, we must speak more particularly.

While at Andover, he earnestly engaged in the movement which gave new life to the project of Drs. Hopkins and Stiles, for a colony in Africa. He and his associates, it is well known, had many projects under consideration, which they referred to committees. Samuel J. Mills, Ebenezer Burgess, and Nathan Lord, were their committee to consider what could be done for the negroes. Mills and others thought of a colony somewhere in the vast wilderness between the Ohio and the Great Lakes, at a safe distance from the disturbing influence of white men. Burgess argued that white men would want and have that whole territory, and that their colony must be in Africa.

Of this committee, Burgess was selected to call public attention to the condition and welfare of the negroes through the press. A series of articles from his pen was published in some of the Boston newspapers, and other articles elsewhere, and may have had some influence in inducing the emigration of thirty persons in Paul Cuffee's ship to Sierra Leone, in 1815. Whether he had personal intercourse with Captain Cuffee before, or only after the voyage, we are not informed.

In the autumn of 1817 the Society had been formed, and Samuel J. Mills, another member of that Andover committee, who had been active in its formation, was appointed as its agent to visit Africa and find a place for the proposed colony; and on his nomination, his friend Professor Burgess was appointed as joint agent. They sailed November 16, going by way of England, taking letters which procured for them a favorable reception from His Royal Highness the Duke of Gloucester, Patron and President, and from other officers of the African Institution. Lord Bathurst, Secretary of State for the Colonies, gave them letters to the Governor and other officers of Sierra Leone. They arrived in that colony, March 22, 1818. The next day, the Governor being absent, they presented Lord Bathurst's letter to the principal officers of the Government, who informed them that, "in obedience to His Lordship's instructions," they would render them "any assistance in the objects of" their "embassy." Those instructions they obeyed, most literally and courteously; but neither they nor the principal merchants concealed their unwillingness that an American colony should be planted in their own immediate vicinity.

Availing themselves of the facilities afforded, they examined the Coast, and had intercourse with the chiefs for more than two hundred miles. The chiefs acknowledged that those who had been torn from their country, and made slaves in a foreign land, had not forfeited their rights to homes in Africa; and if they or their children should return, land should be furnished them on which to reside. They made no purchase, but the chiefs entered into such engagements to furnish land, when wanted, that it was thought safe to send out colonists. Having exhausted both their time and funds, they embarked, May 22, on their homeward voyage. In a few days the pulmonary disease, which had been checked and suspended by the African climate, resumed its ravages on Mills. He died June 16, and was buried in the ocean. Burgess alone returned and made the report, on the strength of which the first settlement was attempted.

When the colonists arrived, the engagements made for their reception were not fulfilled. The failure was not caused by any unfaithfulness of any of the black men with whom engagements had been made, but by an influence emanating from Sierra Leone, which they did not find themselves able to resist. Of this, the subsequent correspondence of Mr. Burgess with some of them afforded him satisfactory proof. Of course, the colonists had no home in Africa for nearly two years—till the purchase of Cape Mesurado. The colonists, however, did not blame these agents. On the contrary, they named their first settlement, after Monrovia, Millsburgh, in order, as they said, to record their gratitude, by uniting the names of both, and attaching them to a permanent establishment.

Of his various labors in this cause no complete account can be given, his persistent modesty baffling all attempts to extract the whole story from himself. The first of two volumes of Annual Reports of the Society, bound under his direction, and now before us, opens with three pamphlet articles on the subject, the second of which is without imprint, but must have been written about 1816, and has corrections of typographical errors in his own hand. It discusses the importance of colonization, and the advantages of Africa over any part of the United States as the place for it. It was doubtless from his pen. After his return from Africa, March 4, 1819, he was invited to continue in the service of the Society, to labor in the United States; but other duties compelled him to decline. October 10, 1819, he was appointed agent for the New England States, but we have no particulars of his services. August 13, 1827, the Managers "*Resolved*, That the thanks of this Society be presented to the Rev. Mr. Burgess, for his continued exertions in the cause of this Society."

At the close of 1839, the Constitution of the Parent Society was so amended, as to provide for Directors for Life, on the payment of one thousand dollars. He became such a Director in 1840.

In 1843 he was elected a Vice President of the Massachusetts Colonization Society, and the next year its President, in the place of Hon. William B. Banister, deceased. That office, however, he declined, for the reason that it ought to be filled by a layman. At the next election he accepted a place on the Board of Managers, which he filled till 1849, when he was elected Vice President a second time, and so continued to his death. During his life he continued to make frequent contributions for the benefit of Liberia, the record of many of which he carefully withheld from publicity.

The meagerness and inadequacy of this sketch of his services is largely due to a characteristic cause. He always maintained that our enterprise grew out of the general Christian sentiment of the country, and could not be ascribed to any one man or company of men, without injustice to others. He therefore carefully baffled all inquiries after facts which might be used in making him more prominent than he thought he ought to be.

*Operations of the State Society.*—Our last Report announced a new arrangement, by which the Parent Society was constituted our agent for the collection of funds. The result has fully justified that arrangement. By it the Parent Society has been enabled to place that business in Massachusetts, Connecticut, and Rhode Island in the hands of one District Secretary, Rev. D. C. Haynes. Not more than about one-third of his time has been occupied by his labors in this State, and much of that has been spent in preparatory labors. Yet our total receipts for the year ending April 30, 1871, were \$2,970 92, and payments \$3,043 71; leaving a balance due the Treasurer of \$72 79. Of the payments from this office, \$583 47 in all, \$190 15 were for rent and other office expenses, \$93 32 to the Parent Society or on its account, and \$300 00 to the Trustees of Donations for Education in Liberia, being given by the donors specifically for Liberia College. The amount raised for us by the District Secretary and paid into the Treasury at Washington has been \$2,412 24.

For the year to come, Mr. Haynes will probably spend more of his time in this State; and as he finds no difficulty in getting a hearing as often as he desires to speak, greater results may be expected. True, the events of past years have obliterated a great part of the interest once felt in our work. We could formerly say that so many hundreds of slaves were waiting for their freedom only till we could obtain the means to colonize



them; and many, on hearing that, gave at once, not caring to hear, or, if they heard, not heeding anything more that might be said of our work. As that motive is happily gone, those who gave for that reason only, now see no reason to give. We must therefore await the slow process of calling attention to other motives, which always existed, and have steadily been gaining in power. Of what kind they are, will appear incidentally in the remaining pages of this Report.

*Why Emigration will continue.*—The unsatisfactory condition of the colored people in this country, and hopelessness concerning its improvement, doubtless have much to do with this movement for emigration, but are by no means a full explanation of it. There are deeper and more permanent causes: the natural desire of all Christian men to diffuse the blessings of Christianity, and the promptings of patriotism.

What is patriotism? It is not feeling for the place where accident, or the necessities of business, or the fraud or violence of men, compelled our parents to be when we were born. The patriotism of the Hebrews in the time of Moses was not attachment to Egypt, the house of their bondage, where they and their parents had dwelt for more than two centuries, till the love of its flesh-pots had become the ruling principle in the minds of many of them, but it was attachment to Canaan, the land which God gave to their fathers, their true home, to which they had never lost their right. At a later day, Hebrew patriots could sit by the rivers of Babylon, where they had been born in captivity, and weep at the thought of Zion, which their eyes had never seen; and the truly patriotic favorite and cup-bearer of the Persian king, notwithstanding all his temporal prosperity, could not appear with becoming cheerfulness in the royal presence, while the place of his fathers' sepulchres lay waste. Something of this feeling has always remained among persons of African descent in the United States, and it has directed their religious aspirations towards the land which God gave to their fathers. The more noble-minded among them have always had a special feeling for the woes of that land, and a special desire to do something for its relief and elevation.

Hence it was that, in 1773, Drs. Hopkins and Stiles found black men at Newport ready to engage as missionaries to Africa. Hence, in 1789, Hopkins knew "Christian blacks, desirous to emigrate, enough to form a church, one of whom was fit to be its pastor." Hence, in 1815, before the Colonization Society had been formed, before the thought of forming it had been heard of in that region, the negroes of Richmond, Virginia, organized an African Missionary Society, for the support of Missions in Africa, which raised and appropriated from \$100

to \$150 annually for several years. Hence, the most able and zealous member of that Society, the Rev. Lot Cary, went out as their missionary in 1821, and served till his death, in 1828. And the feeling has never died out, to the present time. Emancipation has set it at liberty, so that it can come out and show itself, as it could not before. The correspondence of some of them with relatives and friends in Liberia had furnished the colored population generally with information concerning that country, on which they have relied, as they never did on information coming through white men; and occasional visits of Liberians to their homes have increased and diffused that information. So, when freedom came, there were black men, "in every district of the South," as Mr. Harris says, ready to urge emigration from all proper motives, religious and secular; and his assertion, that "they pretend that they wish the negroes of America to go to Africa as missionaries among their heathen brethren, as pioneers of civilization," is true of a very large proportion of them. Such were the motives of those emigrants from Macon, Georgia, by the first voyage of the *Golconda*, in 1866, who organized themselves as a Baptist Church, with a pastor, and of many of their companions. And such has been the avowed motive of a large and influential part of every company that has emigrated since, and of every company that has applied for our assistance in emigrating.

No opposition of interested parties, white or black, can stop a movement into which motives of religion and patriotism enter so largely. Nor can any political or pecuniary improvement of their condition in this country divert the best of them from their purpose. So long as the land of their fathers and of their brethren according to the flesh needs their presence and influence, they will feel the attraction, and seek those fields of labor which appeal at once to their piety and their patriotism.

And those attractions are sure to increase. Every agricultural Christian emigrant, who pushes inland and does well for himself, establishes a model farm and a model family, which exerts a good influence on the native population. Every new settlement carries with it a church and a school, by which the natives profit. And as profitable institutions for themselves, the natives are now calling for them more than ever before.

The growth of the spirit of emigration among Christian negroes at the South is therefore a healthy growth, and will continue; and it will be many years before those who were lately slaves will become rich enough to go without our aid. Nearly all of them were very lately slaves, and have nothing except what they have been able to earn and lay up since their emancipation. They need it all, and more, for comfortable outfits; and the pittances which some of them offer as the price of pref-

erence over other applicants, are so much taken from the supplies which they will need on their arrival. These offers show that the class of men now applying to us are willing, so far as they can, at the expense of labor and privation, to help themselves. It is not from choice, but from necessity, that they appeal to us. And as they go not merely for their own benefit, but for the benefit of mankind in promoting Christian civilization, they ought not to appeal in vain.

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From the Christian Mirror.

**PHINEAS BARNES.**

As we are making up our forms this (Monday) morning, we learn that Mr. Barnes died about 7 o'clock. In this death, the city and the public have sustained a great loss. It is not for one outside of the profession to speak of his legal attainments. With an acquaintance from the preparatory course at Andover, all through college life to the day of his death, the deceased was remarkable for integrity and stability. That he was a Christian, his daily family acknowledgments testified. Mr. Barnes was early interested in our public schools. He was a thorough, practical educationist. He gave much personal attention to education, and to his oversight the present high state of our city schools is indebted. He was also greatly interested in the elevation of the colored race. His philanthropy sought both the elevation of the race, and of its dark continent, their home. On this account he was much interested in the experiment making in Liberia as to the capacity of the colored man for self-government.

The deceased, although suddenly attacked with a fatal disease, was not surprised by the summons. From the first, he set himself calmly to prepare for death; and in this showed how the more a man is worth, the less worth has this fleeting world and all evanescent things in his eyes: the more inclined he is to place God, eternity, and virtue above all else. Mr. B. spoke of his departure with the greatest Christian composure. His sufferings were great; but death was to him the crown of life. So in other instances of late, and especially in this, has the King of Terrors seemed to delight to smite,

"What, smitten, most proclaims the pride of power."

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From the Worcester Evening Gazette.

**COLONIZATION MEETING IN WORCESTER, MASSACHUSETTS.**

**AFRICAN COLONIZATION.**—The meeting for this cause, occurred as advertised, at the First Baptist Church, last evening. Rev. Mr. Stratton, of the Old South Church, presided. Rev. Dr. Bigelow of Brooklyn, N. Y., offered prayer.

Rev. Mr. Haynes, of the American Colonization Society, Washington, D. C., spoke at length, giving the reasons why he was aiding the Society. Large numbers of the colored people, particularly South, have applied to the Society for aid to get to Liberia.

If it were not their desire to go, the case would be altered, as they have the same rights to this country as any of us; but there are heroes amongst them, who desire to become in their fatherland distinguished for success and usefulness. It is their privilege to go, and ours to help them.

Besides, there is now no doubt that the circumstances of those who have gone to Liberia, and who may go, are greatly improved. Here, the masses of them are poor to the last degree; there, they become at once landholders, receiving twenty-five acres to a family, as a free gift. The land is rich, and they can raise all they need; there, they are subject to no prejudice on account of color, and all occupations and sources of wealth are open to them. Letters are constantly received from emigrants, lauding the country and inviting their friends to come.

But these are not the prime motives for promoting emigration to Africa. That continent has suffered great wrongs from the whole Christian world, and justice as well as humanity prompts its civilization. White missionaries cannot live there. A terrible mortality has attended efforts there by white men. The fifty years' experience of the Society, in sending colored men, has demonstrated that the climate is not deadly to them, and that they are otherwise adapted to the redemption of Africa. Freedom in this country has furnished thousands anxious to go and participate in the great work there. It were a crime to refuse them aid to do it.

Rev. Dr. Gray, of Washington, who was expected to speak, was detained at another meeting, and did not arrive until the audience was dispersing.

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From the Meriden Republican.

#### AMERICAN COLONIZATION SOCIETY.

A meeting in behalf of this Society was held at the Baptist Church, Sunday evening. Rev. Mr. Walker presided. Rev. Mr. Gaylord offered prayer. Rev. Mr. Haynes, of the Society at Washington, spoke for an hour to a large and attentive audience. He said that the fact of the greatest interest now was, that several thousand of the freedmen at the South had made application for passage in November to Liberia. Their chief motive in going seems to be to participate in the great work of civilization and Christianity now going on in Africa.

by means of the Liberian Government and Churches. The experience of fifty years shows great mortality amongst white missionaries in Africa, and at the same time that the descendants of the clime can thrive and be useful. The speaker thought it was too late for any to sneer at the negroes of the South. They demonstrated their courage and general good character during our war. There are clearly heroes amongst this people. Besides, their success in Liberia is evidence that they can be depended upon. By their means Western Africa, from being an almost impossible missionary field, has become one of the most promising. Another motive they have in going is their crowded condition South, their utter poverty, and the prejudice against color in this country. Those accepted as emigrants by the Society are furnished with a free passage, and are given twenty-five acres of good land. The plan of the Society is not to send them out of the country, but to aid those who prefer to go, that they may do it successfully. Rev. Mr. Walker and Rev. Mr. Gaylord were made life members of the Society.

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From the Liberia Register.

#### RECEPTION OF THE AMERICAN MINISTER.

His Excellency the President received the American Minister, Hon. J. Milton Turner, on Wednesday, the 19th instant, at the Executive residence, and the following is a copy of the remarks made on the occasion. It is a matter of considerable import that the honorable gentleman is the first black representative that has been accredited to this Government from the United States. We sincerely hope that the honorable gentleman's stay may be extended indefinitely, and that the American Government will, through her worthy representative, understand and feel that, though her offspring has arrived at the years of maturity, yet she does not fail to remember the "rock from which she sprang, and the cistern out of which she was dug."—Ed.

In compliance with permission granted me by your Excellency, I now have the distinguished honor of entering your august presence in the capacity of Minister Resident and Consul General from the United States to the Republic of Liberia.

In obedience to the expressed command of your good friend the President of the United States, I take great pleasure in making known to the Republic of Liberia the sincere desire of the Government of the United States to strengthen and perpetuate the state of friendly feeling now so happily existing between the two countries.

The Government of the United States will be pleased with

any increased development of the equitable commercial relations now existing between the citizens of the two Republics.

I cannot consent to allow the present opportunity to pass without offering to your Government the congratulations of the country I have the distinguished honor to thus represent. In the true spirit of laudable progress, you have planted upon these shores the germ of a Republic, that is destined not only to develop a civilization worthy of the respect and admiration of unborn generations; but by means of the Christian religion to debarbarize and benefit for almost immediate usefulness thousands of human beings, whose intellects are to-day debased by the destructive potency of heathenish superstition.

It becomes me now to tender to your Excellency my sincere assurances, that during my official residence near the Government of your country, it shall be my most pleasant duty and highest aim to contribute to that state of amity and good friendship which now so happily subsists between the Government of the United States of America and that of the Republic of Liberia.

*His Excellency the American Minister, J. Milton Turner :*

The reception of your sealed letter, credentials, and address makes this day memorable in the history of Liberia.

I have listened to your words, as to those of devoted patriotism for your country, expressive, appreciative, and worthy of your accredited ministerial mission to Liberia, and which words have been so eloquently set forth, leaving the persuasive sentiments, founded upon facts, of the onward march and that high exemplary destiny of the great model Republic, in the work of transforming man, in all possible ways, to do the will of and be more like his Creator; and to this end are directed the co-extensive aims and efforts of its most excellent Chief Magistrate, President Grant, my great and good friend, in whose country's model service, and in his name, and under his autograph signature, you have the distinguished honor to be the first negro representative accredited near the Liberian Government. And, in the order of appointment of negroes to foreign Governments, who have been named to and confirmed by the Senate, commissioned and accredited from the mighty Republic, you have the honor to be the second.

The Republic has been made mighty from a combination of innumerable causes, found both in natural fertility of the soil, and in a peculiar people, having a perfect knowledge of the circle of the sciences, applied artificially to developing all nature. Your countrymen, the Americans, like their great Anglo-axon prototype England, thoroughly understand, accept the truth, and act upon it, that all true greatness under Providence must originate in and be completed by themselves.

It must be accompanied by the adoption and the unfailing execution of the adequate means to the end had in view, to make it second to no other real greatness in the world.

This they have done. In whom, than in Prussian Bismarcks—in a nation of Bismarcks—is to be ascribed the greatness of the German Empire.

Behold ! What a power they have established in the counsels of European politics, surrounded by great, ancient, wealthy, and aristocratic dynasties.

Proud and ancient Austria, and still the more notorious France, with a most able leader at its head, in the person of Napoleon III., were compelled to yield to the superior self-conceived, matured, and executed powers of Prussia.

Hence, since, the United States, England, Russia, the German Empire, and, indeed, all the noted and ancient empires, kingdoms, and governments of the world, have found their most reliable strength and power of perpetuation to exist almost wholly within the improved capacity of their own peoples respectively.

Here, I beg you Liberians to take courage, as to what you may become in this country, abounding in natural wealth.

I hold, that all mankind are by nature, and, by an enlightened state policy no less binding, by a generous social one, linked in one common bond of brotherly love.

So, all classes of causes should be abolished, which may in any way hinder the accomplishment, or establishment, of brotherly love amongst all the nations and tribes of men in the world.

The general spread of religion, education, and commerce are to be looked to, to make Africa, what America, Europe, and Asia are.

Civilization and enlightenment indorse a cosmopolitan brotherly love.

Here, it becomes me to record briefly and sadly the evils slavery has done against brotherly love.

Slavery, in days gone, I trust, never to return, being the reverse of that brotherly affection, which slavery in the interests of cruel masters has fastened, is a most baneful incubus upon the unfortunate individuals composing societies made up from both the slave States and the free States.

I say the free States, too, because the latter directly or indirectly went out from the former.

That incubus is a compound of every wickedly-conceived and practical ingredient to effect disunion, be that thing whatever it may be, if it will effect that disunion, (murder and arson generally excepted ; because these were, generally, against the

interests of slave owners.) Hence, we have less murder and arson in Liberia than any other country of equal extent and population.

Originally, it was the desire of slave owners to divide the individuals of slave plantations; but at last, to divide them everywhere became a cherished object. So those same individuals would find it next to impossible to rid themselves of a common evil, for the want of a power to obtain a common concert of action, to agree upon a great plan or measure, which would achieve their deliverance from the killing bonds of slavery.

The evil of hatred and disunion were so well matured by them, that it is difficult not to believe that it either has been transmitted, as natural qualities are, from father to son, or traditionally handed down.

But, as before observed, the individuals of the society, made up from such crude materials, too often cherish the spirit of disunion, of personal opposition, bitter resentments, and even acts of rebellion, in a self-constituted government among themselves.

By which means slave owners were ever made secure in the possession of their slaves, without either the trouble or expense of watching them.

This opinion, as a paying policy, was promulgated by slave owners, and afterwards propagated from one part of the American Union to the other, by the pulpit and the press.

The opinions of negro inferiority, (favorite themes,) having been formed in the private dwellings of the said slave owners, were so shaped, put, and taught, as to seem to be veritable truths or facts, to the common people, as taught in their common schools; and it was polished into a seemingly undeniable philosophy for the mixed masses in their colleges and universities.

From such instructions of negro inferiority, many good and honest people in your country, the United States, and even some in our country, Liberia, I will do them the justice to say, from causes above enumerated, believe the negro to be the inferior of all inferiority found in the peoples of other nations.

But what negro in Liberia or elsewhere, with a soul in him which can think, weighing the pros and cons, believes he is such a nobody.

O, Almighty Father, bless all nations. Bless especially the great parent Republic, and its negro child, the little Republic, Liberia.

May she take warning before it be too late, and unite the individuals of the nation in bonds of brotherly love at home;



and abroad, may it be extended. Because yet a great negro nationality is to be reared on the West Coast of Africa.

The little child is sickly, poor, ignorant, bad, and wicked, comparatively. It is a poor child, surrounded by immense natural wealth. But an applied systematic industry is the source from which to accumulate certain wealth, if directed by equally certain intelligence and economy.

Again, I say, we must learn, Liberians, what *your* country has long since known and practiced, that the accumulation of the former depends on the right exercise of the last two.

They should be of national concern. •It is an ignorant, bad, and wicked child mainly, because it has not learned the killing cost price of adhering to the characteristics of the last three adjectives named above.

The opposites of these five qualities appear in our beloved parent, the United States. She is healthy, wealthy, learned, good, and pious. It is truly the model Republic of modern times.

The bloodless victory over devastating selfishness being confirmed, then, that brotherly love and union being generally established, with all her other elements of greatness being steadily kept in view, increasing with the lapse of time, will perpetuate the United States, one of the greatest and most powerful Governments in the world.

The use of the same means, which have made and will do such wonderful things for the parent, cannot fail to do some of the same things for the child—the little Republic.

I most cordially welcome you, in the name of the infant Republic, Liberia.

I welcome you as the accredited representative of the parent Republic of Republics.

I welcome you as the friend of intelligent national liberty, and of national modern progress in every country.

I welcome you as the chosen promoter of that friendship, good understanding, and best interest, which should ever mutually subsist between the great parent and the little child, not incompatible with the dignity of the former or the honor of the latter.

I welcome you, again, on behalf and in the name of the Liberian Republic, with a double national welcome.

His Excellency J. Milton Turner.

Six times seven, thou art made welcome to our shore.

I have the exquisite pleasure to present you with your exequatur, which, may God grant, could not be placed in more worthy hands.

For the African Repository.

**REMINISCENCES OF LIBERIA—LEAF No. XII.**

SCENES IN THE INTERIOR.

(FROM MY JOURNAL.)

*Monrovia, Friday, February 16, 1844.*—"Blessed be the God and Father of our Lord Jesus Christ," that I am yet sustained in being by His almighty power, and kindly supplied by His providence and grace with every needed blessing. I have had another feverish flash, which lasted about twenty-four hours; but I neither took medicine, kept my bed, nor was I hindered from pursuing my labors. The paroxysm went off with profuse perspiration, and I am as well this hour as when I left America.

Our little Conference closed its session on Thursday, the 8th, and the brethren scattered for their appointments. Three of them are appointed to the interior, and I go with them. We leave next Friday, the 23d, stop and hold quarterly meeting at Robertsville, and on Monday push on to the Goulah country. May the Great Head of the Church go with us and bless us. I preached twice last Sunday, at 10½ A. M., to the Americans in the church, and at 3 P. M., to the natives in their little thatched chapel.

*Monday, February, 19.*—I was out of town yesterday, and preached twice—once at Lower Caldwell at 11 A. M., and New Georgia at 3 P. M. Brother Johnson and Dr. Lugenbeel went with me. It was a warm day. I felt at night very much fatigued, but am quite well to-day. God be praised for His protecting care.

*White Plains, Friday evening, February 23.*—We are here on our way to Robertsville, and thence to the interior. The week has been spent in getting ready for our long journey. Last night we held a farewell meeting in the church at Monrovia. Brother Johnson\* preached, and one or two exhortations followed. This morning at 10 we mustered at the wharf. A large company of our brethren and sisters met us there, and in a warehouse we sung and prayed together, Brother Herring leading our devotions. Even after I had taken my seat in the boat, many came and shook hands with and commended me to God. We started amidst prayers and blessings. Our baggage, provisions, and the utensils of the brethren, who go to live "in the bush," were all stowed away in a large canoe, and we ourselves went in a boat. We left about 11¼ A. M., and all seemed in good spirits. By the time we reached Caldwell, the boys in the canoe discovered that she was sinking, having leaked and taken in a quantity of water. We had to stop, land, and unload a large part of the load. My bedding and box of provisions got wet, and Brother Russell's† books quite spoiled. At 5 we arrived here, and, as usual, were most kindly received and entertained. After getting some refreshments, I went over the river to Millsburgh, and called on Sister Wilkins: found her quite well, and in good spirits. We all went to church, and I preached

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\*The late Rev. Elijah Johnson, a pioneer of Africa.

† Yet living, and an Episcopal clergyman, at Clay-Ashland.

a short discourse from Romans, x: 13-15, and then put up the brethren to exhort. We had a most heavenly time. It then occurred to me to make an effort to raise funds for the missionary cause, and thirty dollars were pledged in a few minutes.

*Robertsville, Sunday night, February 25.*—We have had a very excellent quarterly meeting. Left White Plains at 11 yesterday, and arrived here at 1. Brother Roberts\* and family had moved out on Thursday, and were so much settled as to make us comfortable. Sister Wilkins† came out with us, and endured the walk well. Preached at 4, and then met the quarterly conference; licensed one man to exhort, and elected two men stewards. In the evening Mr. Stevens preached, and several mourners were at the altar—poor natives of Africa, crying for mercy. These are strangers, who have come from a far country to escort back to his home our Brother John Kennedy, who had been captured in the Dey country; but, telling of his being a Christian, the king, who was going to kill him, was afraid, and sent him home. Among the mourners was the son of this king. May God convert his soul.

*King Zee's Town, Queah Country, Tuesday, February 27.*—We left Robertsville at 10½ A. M. yesterday—Brother Wilson,‡ Brother Johnson, and myself—with 21 carriers of baggage—bedding, cooking utensils, food, and articles to purchase provisions in the country. The Brethren Russell and Stevens were not quite ready, having been disappointed in getting carriers. At 11½ we arrived at a small village, where we fell in with *Zoda Quee*, the headman of Robertsville. This man evidenced much pleasure at seeing us, but it was painful to reflect on his dreadful apostacy from the faith of the Gospel. He was once a praying man, had united with the church, was baptized, and married to one wife. Now polygamy, the reigning and besetting sin of the African, has drawn him away from God.

Resuming our journey, after resting a few minutes, our course by compass was due south. The country was increasingly undulating, and we frequently fell in with wide streams of cool and delightful water; a luxury of incalculable value to weary foot travelers on a hot day in Africa. After a walk of three hours, we arrived at a considerable town, called *Seabrica*. Here we stopped to rest and take some refreshment. This town consists of thirty-one huts, and is pleasantly located on what is said to be an arm of the Junk River. We crossed this stream, some one way and some another. One of our men carried me over on his back, as did another Brother Wilson. Brother Johnson, however, being rather bulky and weighty, preferred the native fashion of crossing. And what a fashion! A tree lies across the stream, from bank to bank, and over its trunk, and up and down its branches, a man has to climb like a squirrel to get to the other side. We did not see the king, *Baffu*, as he was not at home, but pursued our journey; and at 3.20 P. M. arrived at this place, which is fourteen miles from Robertsville. I was exceedingly fa-

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\*The present bishop.

†The late Mrs. Ann Wilkins, of cherished memory.

‡The late Rev. E. B. Wilson.

tigued, never having walked so far in one day before. My clothing was thoroughly saturated with perspiration, and my feet hot and sore. But I remembered the precious promise, "As thy days, so shall thy strength be," and took courage. Brother Wilson advised stopping here for the night. He had been here before, knew the king, who was friendly; and, although from home, was sent for immediately. We were soon accommodated with huts for ourselves and carriers, and I had recourse to a never-failing remedy for sore and aching feet—immersion in cold water. As soon as old King Zeo arrived, he embraced Brother Wilson as an old friend, and *dashed* us a fine sheep for our supper. At 7½ o'clock all hands were mustered by the ringing of a small bell I had brought with us, and I preached to a large assembly from the words of Peter, Acts x: 34-35. The interpreter became much animated, and at one time stopped and exclaimed, "We be glad to see you, sir; we all glad to see you." The other brethren followed in exhortation, and the old king also made some remarks, that "It was good to serve God, for He made all things, and gave us all we have." At 9 we retired.

We have had a good night's rest, and I feel refreshed. The king is to give us this morning an answer, whether he would like to have a God-man—that is, a minister—stationed in his town. After breakfast we leave for King Governor's town. S.

SPRINGFIELD, O., *September 12, 1871.*

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For the African Repository.

#### THE MACEDONIAN CRY FROM AFRICA.

Du Chaillu, in his recent work on Equatorial Africa, after describing a scene of one of the massacres for sorcery, so common with the natives among whom he traveled, narrated the secret visit to him of *Adoma*, who deplored this fatal superstition of his people; and whom he comforted as well as he could, and spoke to him of the true God, and the wickedness of the conduct he had witnessed that day, gave the answer of the poor pagan, as follows: "Oh, Chally, when you go back to your far country, let them send to us poor people, to teach us from that which you call God's mouth;" "meaning," says Du Chaillu, "the Bible." I promised *Adoma* to give the message, and now do so.

It is a "Macedonian cry," and every Christian heart will respond to it with an anxious thrill; and may many a missionary pursue the trackway of that intelligent and enterprising traveler, which will lead to the tribe to which this man belongs, which is situated in a healthy region and hilly.

We give praise that Liberia is furnishing missionaries, to cause "Ethiopia to stretch forth her hands to God;" and they, with a few white missionaries, if they can settle the hills and mountains discovered by Du Chaillu, will, while they enjoy immunity from disease, instruct the rising generations into Christianity and civilization.

The first requisite is for white men of commerce to build "*factories*," or

stores, higher up the rivers, and to introduce trade with that isolate people; this can be done by steamers; while the salubrity of the mountain air will make their establishments permanent; and the productions in ivory, ebony-wood, palm-oil, copal-wood, and dyestuffs, will prove highly profitable! Then the missionaries, white and black, can settle with safety.

The error and fatality, which prevented white ministers of the Gospel remaining long in Africa, appears to have resulted from settling on the Coast and on river banks. This is no more, or scarcely more, than what happens in our own America. For any New England minister to live in the low country of Georgia, or Louisiana, on the Alabama, or Mississippi, would prove as quickly fatal. The improved idea is now to go higher up the country, and luxuriate in the mountains. The people there invite, and attended by *traders*, it will be very beneficial. Commiseration for Africa behooves Christian philanthropy to disabuse her children of the delusions which prevent increase of population. As the equator is not very far from Liberia, that Republic can gradually, by purchase, extend her friendly Government over those regions.

TRUTH.

ATHENS, GEORGIA, August, 1871.

For the African Repository.

**"INCREASE OF POPULATION."**

Under this head, the *AFRICAN REPOSITORY* for August, 1871, (page 256,) has the following notice:

"By the census of 1860, there were 4,441,750 colored inhabitants in the United States. In 1870 the number had increased to 4,895,164. There has been an increase in all the States, except Kentucky and Virginia, and the loss here has been caused by emigration. The District of Columbia has gained more than Virginia has lost, and either of the three States of Ohio, Indiana, or Illinois more than Kentucky has lost."

This statement shows some increase of population, but, if compared with former census tables, it will show the increase to be at such a diminished rate as to make an absolute diminution a probable result of the next census. The rates of increase in the white population has been about thirty-three per cent. every ten years since 1790. The following table shows the number of colored persons in the United States at each census, with the absolute increase in each period of ten years, and also the decennial rate:

Years.	Number.	Increase.	Per cent.
1790.....	757,363		
1800.....	1,001,436	244,073	32.23
1810.....	1,397,870	396,434	37.58
1820.....	1,771,562	373,692	28.59
1830.....	2,328,642	557,080	31.45
1840.....	2,873,758	545,116	23.41
1850.....	3,638,808	765,150	28.62
1860.....	4,441,730	802,922	23.37
1870.....	4,895,164	453,434	10.05

The influx of colored persons from southern States to northern and western States has, perhaps, ceased, and the future increases in these States may be inferred from the increase in New York and Pennsylvania. In 1860 New York had 49,005 colored persons. In 1870 the number was 51,862, showing an increase of 2,857—an increase of  $5\frac{1}{2}$  per cent. in ten years. In 1860 Pennsylvania had 56,849 colored persons. In 1870 the number was 64,214, showing an increase of 7,365, or  $12\frac{1}{4}$  per cent. in ten years, with the close proximity of Maryland and Virginia to aid the increase by emigration.

URBANA, OHIO, *August 21, 1871.*

J. H. J.

From the Republican, June 10, 1871.

#### LIBERIAN INTELLIGENCE.

**SUGAR.**—There has been manufactured on the St. Paul's three hundred thousand pounds. Both of our principal planters, Sharp and Anderson, have gone to the United States on business connected with an extension of their trade. The "Pope" took sixty thousand pounds for Sharp and fifty thousand pounds for Anderson.

**COFFEE.**—Its production gradually increases. The exports during the past two months have been to America, by "Ida C," five thousand four hundred pounds; by the "Thomas Pope," seventeen thousand eight hundred and seventy-seven pounds. There is a very active taking to the growth of the article, and a respectable quantity may be duly looked for. This year's estimated crop for Montserrado county is set down at thirty-five thousand pounds.

**ARROW-ROOT AND GINGER.**—These are produced mostly by immigrants from Barbados, living along the Carysburg road and at Crozerville. There was exported during the dry season about twenty tons of arrow-root, and of ginger about ten thousand pounds, mostly to England.

**PALM-OIL** is plentiful this season, and coasting craft are making full trips. The latest arrivals have been "Sam Ash," to H. Cooper, 4,000 gallons; "Martin H. Roberts," Sherman and Dimery, 8,000 gallons; "Foot-Prints," Sherman and Dimery, (three,) 7,000 gallons; "Charles D. Lewis," W. F. Nelson, 18,000 gallons; "Cupid," McGill and Bro., 30,000 gallons; "Fisher," W. F. Nelson, 13,000 gallons; "William Brooke," C. T. O. C. King, 8,000 gallons.

**MARINE.**—Brig "Ida C," J. Berry, Jr., master, cleared on the 23d ultimo; cargo, 149 tons of palm-oil; 3,930 pounds camwood; 5,329 pounds coffee; 570 pounds ginger; 2,348 pounds of copper. Bark "Thomas Pope," Richardson, for New York, cleared on the 5th; cargo, 51 casks oil, 4 barrels do.; 115 tons camwood; 152 bags—17,877 pounds—coffee; 12 tons ivory; 150,000 pounds sugar. Schooner "Nettle," Willis, for New York, cleared on the 5th instant. Schooner "Helen Fisher," sailed on the 10th, with full cargo and twelve passengers, for Boston. List of passengers by the bark "Thomas Pope," Richardson, master, hence for New York on the 3d. Mrs. W. S. Anderson, two children, and servant; Mrs. J. D. Johnson, two children;

Miss Luca, Mrs. Harrison, Mrs. Amanda Moore, Mrs. Emily Hooper, Master Willy James, Mr. Jesse Sharp, Mr. Archy Smith, Rev. Wilcox, Rev. Dillon. Mrs. Georgia Russell, and Mr. P. Downing. Foreign vessels loading for Hamburg, by Mr. Jantzen: Norwegian brig "Tordenskgold," Captain Samuelson; the "Afrikaan," Captain Maarschalk, for Amsterdam; "Fisher," W. F. Nelson, for Boston. Schooner "Isaac Moore," owned by Mr. Augustus Washington, grounded in attempting to cross the bar on the 27th ultimo, and subsequently went to pieces. The schooner "Sam Ash," Henry Cooper, owner, got ashore on the bar on the afternoon of the 25th ultimo, and was got off with difficulty. The British and African Steamship Company's steamer "Bonny," Captain Pycraft, arrived from the windward on the 3d instant, and, after landing freights and mails, went to the leeward on the same day. The steamship "Congo," Captain Lowry, of the same line, left this port on the evening of the 7th instant. She was from the South Coast, having on board 1,350 casks of palm-oil, 2,300 bags palm kernels, 1,600 ounces gold dust, 24 parcels of ivory. She took from here sixty puncheons palm-oil, and had no room for any more. She left considerable freight. Four hundred puncheons of palm-oil, it is reported, were left at one place down the Coast. No room.

DEATHS.—George Henry Mason departed this life 21st April, 1871. His parents immigrated to this country during the governmentship of Ashmun. In early life Mr. Mason was apprenticed to the printer's trade, under the now Judge Minor, then of the "Herald," H. Teage, editor, and in this business he ever, after accomplishing his apprenticeship, sustained an eminent character as a boss workman. For his death we mourn the loss of an intimate friend, a fellow craftsman, a christian brother. Mrs. Mary Ann Furguson, daughter of the Hon. A. D. Williams, well known as Vice Agent and Agent of the Colony, and as Vice President of the Republic for years, and during President Roberts, visit to England as President, departed this life. Mrs. Furguson was the mother of Mr. Anthony T. Furguson, at present teacher of the preparatory classes in Liberia College. She was for years a member of the M. E. Church, and departed this life expressing hope in the faith in which she lived. Hon. T. J. Thompson, chairman of the Monthly Court of Bassa County, died suddenly on Monday last at his home. Mr. Thompson was a graduate of the Episcopal Seminary at Mt. Vaughn, Cape Palmas, and resided, we believe, sometime with Mr. Rambo, during his stay at Bassa, in charge of the P. E. Mission interest there. He was for a time in charge of the church at Bassa. Mr. T. emigrated with us to this country from Baltimore, (we, however, not from Baltimore,) in 1842, in the bark Globe. He was a young man, 36 years of age, of the practical and useful sort, adapted to a young and growing country.

VOTES BY COUNTIES.—For President, J. J. Roberts: Montserrado, 642; Bassa, 248; Sinoe, 233; Maryland, 131: total 1305. For Vice President, A. W. Gardner: Montserrado, 644; Bassa, 248; Sinoe, 217; Maryland, 131: total 1240.

## Receipts of the American Colonization Society,

From the 20th of August to the 20th of September, 1871.

<b>MAINE.</b>			
<i>Minot</i> —James E. Washburn.....	30 00	James Sherwood, F. St. John Lockwood, each \$10; Judge Butler, \$5; Rev. C. M. Selleck, \$8; Mrs. M. E. Bells, \$4; Others, \$5.....	50 00
By Rev. J. K. Converse, (\$54.50.)		By Rev. Dr. Orcutt, (\$25.38.)	
<i>Kenebunk</i> —Jas. Tlicomb, Chas. Thompson, H. G. Durell, each \$5; C. Littlefield, Mrs. Tobias Lord, each \$2; Mrs. Wm. B. Sewall, \$3; Mrs. Abigail Hill, \$2.50; Miss E. W. Halet, Cash, each \$1.....	26 50	<i>Fairfield</i> —Ebenezer Silliman, by Ezra Silliman, ex'r.....	25 38
<i>Biddeford and Saco</i> —R. M. Chapmar, \$10; Joseph Hobson, \$5; Rev. C. Tenney, Mrs. C. H. Hobson, M. Lowell, Edward P. Burnham, each \$2; Mrs. Philip Eastman, \$5.....	28 00	<b>NEW YORK.</b>	
<b>NEW HAMPSHIRE.</b>		By Rev. Dr. Orcutt, (\$108.00.)	
By Rev. J. K. Converse, (\$11.00.)	84 50	<i>New York City</i> —Mrs. A. C. Brown, \$75, for the support of John Leighton Wilson in the Liberia College; W. M. Raymond, \$30.....	105 00
<i>Lebanon</i> —Cash, \$5; S. Cole, J. C. Sturdevant, each \$2; Dr. Smalley, Mrs. Dr. Clough, each \$1....	11 00	<i>Dobbs' Ferry</i> —Anne Alton.....	2 00
<b>VERMONT.</b>		<i>Hastings</i> —A. Friend.....	1 00
By Rev. J. K. Converse, (\$78.05.)	22 05	By Rev. J. K. Converse, (\$54.00.)	
<i>Charlotte</i> —Col. in Cong. Ch.....	5 00	<i>Keeseville</i> —Mr. and Mrs. D. Dodge, \$10; W. Mould and Mrs. A. Thompson, each \$5; Cash, \$1....	21 00
<i>Barre</i> —Stillman Wood, Dea. Lyman Gale, Dr. Jackson, Rev. E. Copeland, Denis Briton, each \$1.....	7 00	<i>Plattsburg</i> —Moses R. Plattand Mrs. S. P. Bowen, each \$10; James Bailey and Mrs. Edwards, each \$5; A. Williams, \$3.....	33 00
<i>Shelburne</i> —Col. in Meth. Ch.....	14 00	<b>NEW JERSEY.</b>	
<i>West Milton</i> —Col. in Cong. Ch.....	16 00	By Rev. Dr. Orcutt, (\$195.30.)	
<i>Milton</i> —Col. in Cong. Ch.....	14 00	<i>Morristown</i> —E. F. Randolph, \$25; Mrs. M. J. Graves, \$10; Mrs. E. H. Tichnor, Mrs. George Vail, H. O. Marsh, each \$5.....	50 00
<i>Georgia</i> —Col. in Bap. Ch.....	78 05	<i>Salem</i> —Individuals in Presby. Church \$30, to constitute their pastor, Rev. Wm. BARNARD, D. D., a Life Member.....	30 00
<b>MASSACHUSETTS.</b>		<i>Springfield</i> —Col. in Pres. Church, \$10.30, in full, to constitute the pastor, Rev. O. L. KIRTLAND, a Life Member.....	10 30
<i>Newburyport</i> —Ladies' Colonization Society, by Mrs. Harriet Sanborn, Treas.....	46 00	<i>Bridgeton</i> —J. N. Bodine, \$30; Judge Elmer, \$20. N. C. Nichols, \$5.....	55 00
By Rev. D. C. Haynes, (\$279.02.)	100 00	<i>Dover</i> —Col. in M. E. Church.....	15 00
<i>Longwood</i> —J. S. Copley Green.....	85 98	<i>Camden</i> —Judge Woodhull, \$10; Dr. Cooper, Dr. Schenck, P. L. Voorhees, each \$5.....	25 00
<i>Worcester</i> —Col. at Union Meeting in First Bapt. Ch., \$17.93; Isaac Dairs, Collier Taft, David Whitcomb, each \$10; A. G. Coes, H. W. Miller, Lucius W. Pond, A. G. Talman, Asa Walker, W. J. Merryfield, each \$5; Jerome Marble, \$3; C. G. Harrington, Daniel Ward, each \$2; F. A. Clapp, \$1.....	5 00	<i>Paterson</i> —Mrs. Danforth, A. Derrom, each \$5.....	10 00
<i>Sharon</i> —Rev. A. P. Chute.....	100 00	<b>PENNSYLVANIA.</b>	
<i>Dedham</i> —Mrs. A. B. Burgess.....	5 84	<i>Philadelphia</i> —F. G. Schultz, \$50..	50 00
<i>Boston</i> —T. R. Marvin & Son.....	842 27	<b>KENTUCKY.</b>	
<b>CONNECTICUT.</b>		By Rev. Dr. Orcutt, (\$100.00.)	
By Rev. D. C. Haynes, (\$208.98.)	60 48	<i>Louisville</i> —Thomas Stevens.....	100 00
<i>Meriden</i> —Col. in Union Meeting Bapt. Ch. to make Pastor, Rev. O. T. WALKER, a L. M., \$30.43; Charles Parker, \$20, and John Parker, \$10, to make Rev. W. L. GAYLORD a L. M.....	20 00	<b>DISTRICT OF COLUMBIA.</b>	
<i>New Britain</i> —Henry Stanley, Oliver Stanley, each \$10.....	27 25	<i>Washington</i> —Miscellaneous.....	231 00
<i>Coltinsville</i> —H. S. Collins, \$10; W. G. Wood, \$5; Dr. Casson, \$2; Rev. A. Hall, \$1.25; Others, \$9.	84 25	<b>FOR REPOSITORY.</b>	
<i>Canton Centre</i> —J. Howard Foote, \$20; Others, \$14.25.....	12 00	CONNECTICUT— <i>Meriden</i> —Mrs. Booth.....	1 00
<i>Canton</i> —Moses Dyer, \$5; Others, \$7.....		PENNSYLVANIA— <i>Philadelphia</i> —Mrs. C. M. Hoffman, to July, '72, .....	1 00
<i>Norwalk</i> —Rev. S. B. S. Bissell,		Repository.....	2 00
		Legacy.....	25 25
		Donations.....	1,327 15
		Miscellaneous.....	231 00
		<b>Total.....</b>	<b>\$1,485 43</b>



T H E

# African Repository.

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## THE BOPORO COUNTRY.

BY PROFESSOR E. W. BLYDEN.

(Continued from page 262.)

The Habits and Customs of the King—The Character of his People—Neighboring Towns—The Wars among the Different Tribes—Mohammedan Worship—Productions of the Soil—Manufacture of Country or Native Cloth, and Axes, Knives, &c.

A few days after our arrival at Boporo the king invited us to accompany him to his "half-town," Toto-Coreh, about eight miles east of Boporo. Early on the morning of January 4th he sent us word that he would be ready to start for the said half-town immediately after breakfast. We accordingly prepared ourselves, and were ready at the time designated. The king set out, attended by a long train of warriors and servants. In the company was the famous Fahquehqueh, with his retinue. The king, with his Liberian guests on each side, walked in front of the procession. On the way we passed through several villages and one finely-barricaded town. The king's approach to each town or village was announced by the firing of guns on the part of the inhabitants, and at the entrance he was always met by a band of singers and dancers, with instrumental music, who escorted him to a prominent seat in an open space, so as to allow all the people to see him. After exchanging salutations with the principal men, the king would inquire, through his spokesman, the news in the village. The presiding headman then stepped forward and walked round the square, talking all the while, telling the news. After which the principal women would come out, and, having danced gracefully before the king, would come forward and shake his hand, making at the same time a very low bow.

I was struck with the great deference and respect paid by these people to their rulers, a point in which Liberians would do well to follow their example. But they have the advantage of us in never having been under foreign masters, in never having imbibed a sense of inferiority or a feeling of self-depreciation. They have never had to look up to white men for

anything, so as to form in their minds comparisons between themselves and others disparaging to themselves. They are entirely free from the mental and moral trammels which the touch of the Caucasian has imposed on us. And they are at large from the operation of a great many other nameless influences which clog our progress in the march to independence and self-reliance.

On arriving at Toto-Coreh, the same ceremonies in receiving the king were gone through with as at the other towns, only on a grander scale.

The town of Toto-Coreh, built by Momoru for his own residence before he came to the throne, is beautifully situated, at the southern base of a very high hill. It is surrounded by a barricade impregnable to any native force. Upon this town the king has spent a great deal of time and labor, in building it up and adorning it. The houses are of the same character as those at Boporo. The streets, however, are much wider, and not so winding as in the capital; the public square is also larger and in better order. Here, as I have stated above, the king has for his own residence a two-story frame building, furnished in American style.

Everything about this town wore an air of neatness, and the greatest possible order prevailed. I was much impressed with this fact, both here and at Boporo, that, notwithstanding the numbers of people living in houses so close to each other, and continually passing to and fro, still no disorder or noise was witnessed about the streets. We see, then, that among this people the first and primal object of government is secured, namely, order and tranquillity, social well-being and protection. Who, then, will say that, with a little assistance, such a people will not attain to the secondary and incidental objects of government?

On the morning of January 5th I walked up to the summit of the hill overhanging the town. After a fatiguing walk of about fifteen minutes, I found myself about seven hundred feet above the inhabitants of Toto-Coreh, with an entrancing prospect in every direction. On the northern side the hill was bounded by a charming valley, or rather glen, resembling those spaces between the mountains which one sees in the Island of Maderia, when sailing along its northern side. From this glen rose a lofty mountain, towering above us some five hundred feet, abrupt but not precipitous, covered with heavy forest. The king suggested that I should cross the glen and ascend the mountain. I declined the honor, as I have no special *penchant* for sealing heights. There are men who delight in physical altitudes. The Himalayas and Andes of the world are their home. They are dissatisfied unless they are ascending emi-

nences to common mortals inaccessible. Such a person I fancy General Frémont to have been. I, however, have no such predilections. Matterhorn disasters and terrible falls—"raw head and bloody bones"—always stare me in the face, and I recoil from such encounters with what I consider justifiable dismay.

After spending half an hour on this lovely summit, amid the most gorgeous vegetation, feasting my gaze on the physical glories on every hand, and inhaling the health-giving atmosphere, I descended to the town, with melancholy yet hopeful reflections, praying that the feet of them that bring good tidings and publish peace may soon stand upon these delightful heights. From the summit of the hill it is said that the houses at Careysburg can be seen on a very clear day in the rainy season.

While at Toto-Coreh, I had an opportunity of forming a more intimate acquaintance with Fahquehqueh, the belligerent chieftain, whose warlike operations spread terror through the Golah country a few years ago. He is a man about five feet seven inches high, inclined to corpulence. He has a large head and neck, prominent forehead, large full eyes, light scattered whiskers. He is rapid in his utterance, with nervous movement of hands and feet, an apparent restless temperament. He is first cousin to Momoru, as they are the children of two sisters. Gettumbeh is also related to them. There seems to be considerable martial talent in the family. If educated, they would have made their mark in any part of the world.

Fahquehqueh expressed himself as being heartily tired of war, and anxious for the establishment of peace in the country, that trade and other improvements might go forward. He resided when young for sometime in Monrovia, where he acquired a knowledge of English, which he speaks with ease and fluency. He is anxious to have schools established at Sublung, his place of residence near the Coast, about a day's walk northwest of Monrovia. As a proof of his earnestness and pledge of his pacific intentions, he gave two of his sons to Mr. N. A. Richardson, to be brought up and instructed by him, and promised soon to send his eldest son to be prepared for admission to Liberia College.

In several conversations which I had with Fahquehqueh about his wars, I could not help noticing that his arguments for carrying them on were precisely those used by men who aspire to military distinction elsewhere. We are sometimes disposed to pass wholesale and indiscriminate condemnation upon the natives on account of their warlike operations. We fancy that they ought to see that it is ruinous to their country, and we become impatient, and anxious to carry expeditions among them to chastise them for their belligerent tendencies.

But has it not always been so with mankind everywhere when bent upon ambitious projects? Do they care about the magnitude of the cause or the fearfulness of results? The ancient Greeks, on account of a woman palaver, waged for years a most destructive war against Troy, and succeeded in destroying an ancient and powerful kingdom, in order to get back a woman who had been abducted.

But not the ancients only. Is there not the same lust for war and dominion among the highly cultivated nations of modern times? Let us see: Take the history of Europe and America for the last fifteen years. Have not most of the nations of those highly favored portions of the globe, during that period, been convulsed with wars; wars, too, such as were not since the world began?

Now, when we witness such things among the foremost nations of the earth, why should we utter unmitigated judgment against our aboriginal brethren for their petty wars? Rather should we bestir ourselves to hasten the establishment among them of the kingdom of the Prince of Peace, under whose blessed sway only will the "swords be beaten into plowshares, and the spears into pruning hooks."

The inhabitants of Boporo, as I have already more than hinted, are composed of pagans and Mohammedans. The Mohammedans are, of course, the most intelligent, wealthy, and enterprising class. The priests and Imams are the leaders of the people in all religious and sometimes in civil matters. They keep up regular daily worship in their mosque. Five times a day did we see devout men repairing to the house of prayer, to conform to the letter of their law. The first time of prayer commences at daybreak; the second at noon, or rather a little later, when the sun has begun to decline; the third in the afternoon, *i. e.*, about mid-time between noon and nightfall; the fourth at sunset or a few moments later; the fifth at nightfall. As in all Moslem communities, prayer is held five times a day.\*

When the time for prayer approaches, a man appointed for the purpose, with a very strong and clear voice, goes to the door of the mosque, and chants the *adan*, or call to prayer. This man is called the "Muezzin." His call is especially solemn and interesting in the early hours of the morning. I heard the cry of the muezzin only three times a day—in the morning at daybreak, in the afternoon, and after dark. I thought that perhaps the people at the other two times for prayer performed their devotions at home, as I could hear mutterings at those hours in houses near the one we occupied. I often lay in bed four and five o'clock in the morning listening for the

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\*See Lane's Modern Egyptians.

cry of the muezzin. There was a simple and solemn melody in the chant at that still hour which, despite myself, would sometimes draw me out to the mosque. The call to prayer, put forth in Arabic by the muezzin is as follows: Alláhu akbaru, (this is said four times.) Ashbadu an lá iláha ill'alláhu, (twice.) Ashhadu anna Mohammada rasoolu 'lláhi, (twice.) Heiya ala saláh, (twice.) Heiya a la-l-fetáh, (twice.) Salatu khdiru min anaumi, (twice.) Alláhu akbaru, (twice.) Lá iláha ill alláhu.\*

This call is made three times. Before the third cry is concluded the people have generally assembled in the mosque. Then the Imam proceeds with the exercises, consisting usually of the recitation of certain short chapters from the Koran, and a few prayers, succeeded always by "Alláhu akbaru." We may remark, by the way, that their tunes are not set in the minor key, as among the Arabs; they are all of a lively and cheerful character. It is a fact, worthy of mention here, that some of the earliest converts to Mohammedanism were negroes, several of whom clung to Mohammed during his fiery persecution at Mecca. Among these was Bilál, with whose devotedness and other qualities Mohammed was so pleased, that he appointed him his personal attendant and muezzin, (see Irving's account,) and to this day Bilál, the negro, is renowned throughout the Muslim world as the first crier to prayer.† What a number of successors of his own race he has on this continent! May their influence be speedily counteracted by the efforts of the spiritual descendants of the eunuch of Candace, queen of the Ethiopians.

We arrived at Boporo about the middle of the month of Romadhan, or the ninth month of the Muslim year, said by the Koran to be "better than a thousand months." During this month it is said the Koran descended from heaven to Mohammed. From the commencement to the end of it, or from the appearance of the new moon, which ushers in the month, to the appearance of the next new moon, the people fast during the day from sunrise to sunset.

The new moon, which was to close the fast on this occasion (January, 1869,) appeared on Thursday evening, the 14th. On the Sunday night preceding, (the 10th,) a large number of Mohammedans assembled in the square opposite the mosque for religious services. The place was lighted by palm-oil lamps, and large fires here and there. This night they call the *Leilat el Kadri*, the night of power. On this night it is said

\*The English is: "God is most great," (four times.) "I testify that there is no delty but God," (twice.) "I testify that Mohammed is the apostle of God," (twice.) "Come to prayer," (twice.) "Come to security," (twice.) "Prayer is better than sleep," (twice.) "God is most great," (twice.) "There is no delty but God."

†Muir's Life of Mohammed, vol. 2.

the Koran was revealed. The angels are believed to descend during the whole night, and to be occupied in conveying blessings to the faithful. Moreover, the gates of heaven being then opened, prayer is held to be certain of success. The pious, therefore, assemble for worship on the *Leilat el Kadri*, (five nights before the appearance of the new moon,) and make a kind of watch-night of it. A strange priest, by the name of Abbas, recently from Kankan, conducted the services, entirely in Arabic. Priests and people were all seated on the ground, on mats or skins, with nothing above them but the sky and stars. Some thoughtless Juvenal, unable to appreciate the worship of the "Unseen," might have made the following record: "Nil præter nubes, et cœli numen adorant.\*"

During the time of worship, cola nuts, "sticks" of salt, and bars of tobacco, were brought and laid at the feet of the priests and Imams, offerings to be sent to the mosque at Misádu. While these devout ones were engaged in worship, boys and girls were going around the town, keeping as close as possible to the stockade, so as not to disturb the worship, playing musical instruments and singing songs. This was kept up till a late hour.

On the afternoon of Thursday, January 14th, groups of persons were to be seen in different parts of the town, and some outside the town, watching for the new moon, the appearance of which was to indicate the expiration of their daily fast and the commencement of the great festival. About six o'clock the moon was descried, when shouting and the firing of guns occurred.

Soon after sunrise, on the morning of Friday, the 15th, a great many persons were seen going to and fro, dressed in their finest apparel. Between eight and nine o'clock we were sent for by one of the Imams to witness the religious exercises by which the festival is introduced. We hastened to the scene, and found about five hundred Mandingoes seated, each on a mat or skin, in the market-place and in the alleys and spaces between the houses contiguous, as the square could not hold all. We were pointed to a seat in the largest opening, near the officiating priests. Half the audience could not see the priests. We counted over two hundred men immediately around us, all of fine, intelligent looks, dressed in new, rich robes, of their own manufacture. The two priests conducting the services—Fanba Kána, resident at Boporo, and Abbas, from Kankan—were arrayed in long scarlet gowns, touching the ground behind, with large capes falling over the shoulders reaching to the middle of the back, trimmed with white, as becomingly made as any garment of the kind I ever saw in

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\* Sat. XIV, 98.

Europe. The elder of the priests, Fanba Kána, introduced the services by solemnly exclaiming, as he reverently prostrated himself, his face towards the east and his back to the congregation, *Alláhu akbaru*, four times. This was as often repeated by the congregation, who rose from their mats, and, bending themselves forward in a most devout manner, exclaimed simultaneously, *Alláhu akbaru!*—a magnificent and impressive spectacle! Then the Fatha, or opening chapter of the Koran, was chanted by the priest, followed by the recitation of the 97th Sura, closing with *Alláhu akbaru*. The priest then said, “*Essalám aleikum*”—peace be with you; the people responded, “*Essalám aleikum*.” There was then a recess of a few minutes, when young girls, gaily dressed, and adorned with an abundance of gold and silver trinkets, brought offerings of cola nuts, and laid them at the feet of the priests. During the time of offering, a solemn hymn was struck up by a leading voice, the whole congregation joining in the chorus:

Allahumma, ya Rabbee,  
Salla ala Mohammed.

CHORUS.—Salla Alláhu alayhi wa saláma.\*

After this a very large white cloth, of native manufacture, was brought, and held up by four men acting as corner pillars, so as to form a kind of tent, the ends reaching down to the ground and entirely concealing the men. Under this tent entered Fanba Kána, and read, out of sight of the people, though distinctly heard by them, two chapters of the Koran, the 87th and 91st. After the reading, the cloth was removed, and Abbas, the priest from Kankan, made a short address to the people, retaining his seat the whole time. Then occurred a scene to us somewhat ludicrous. Several men, arrayed in war apparel and armed, some with spears and swords, others with bows and arrows, and one or two with muskets, rushed suddenly into the assembly, and went through all the manoeuvres of an attack upon an enemy. After performing various military feats against an imaginary foe, who was evidently worsted, from the merriment which the exploit caused to the gravest of the audience, each one took his weapon and placed one end of it at the feet of the leading priest, who smiled and touched it with his right hand, as if pronouncing a blessing upon it. This was to indicate that the religion of Mohammed comes not only with the Koran and with prayer, but with the sword also, to kill the bodies of all unbelievers who present any active opposition to its progress. “War against the enemies of Islam, who have been the first aggressors, is enjoined

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\* O God, our Lord,  
Bless Mohammed.

CHORUS.—Bless him and grant him peace.

At the close of this ceremony some of the congregation dispersed. After awhile two bullocks were brought, presented for the occasion by the king. The appointed butcher, after saying *Bismillah* and *Allahu akbaru* over the animals, cut the throat of each, allowing the blood to spout freely in every direction. I did not learn whether they attach any significance to this performance or not. I was surprised at their not catching the blood, as among the Jews, when the blood streamed out of the dying victim, the utmost care was taken by the officiating priest, clad in his holy vestments, to receive it in a large vessel, which he held in his right hand. This ceremony may be confined, however, to sacrificial occasions. The Mandingoes I think, are very particular as to the manner in which the animal's throat is cut. The knife must be of a certain length, very sharp, and of smooth edge. It must be put on the middle of the neck of the animal, and cut through the circumference both of the windpipe and the <sup>trachea</sup> ~~trachea~~ <sup>artery</sup> ~~artery~~ <sup>vein</sup> ~~vein~~ <sup>nerve</sup> ~~nerve~~ <sup>cord</sup> ~~cord~~ <sup>spine</sup> ~~spine~~ <sup>bone</sup> ~~bone~~ <sup>marrow</sup> ~~marrow~~ <sup>fat</sup> ~~fat <sup>skin</sup> ~~skin~~ <sup>flesh</sup> ~~flesh~~ <sup>muscle</sup> ~~muscle~~ <sup>tendon</sup> ~~tendon <sup>ligament</sup> ~~ligament <sup>joint</sup> ~~joint <sup>bone</sup> ~~bone~~ <sup>marrow</sup> ~~marrow~~ <sup>fat</sup> ~~fat~~ <sup>skin</sup> ~~skin~~ <sup>flesh</sup> ~~flesh~~ <sup>muscle</sup> ~~muscle~~ <sup>tendon</sup> ~~tendon~~ <sup>ligament</sup> ~~ligament~~ <sup>joint</sup> ~~joint~~ <sup>bone</sup> ~~bone~~ <sup>marrow</sup> ~~marrow~~ <sup>fat</sup> ~~fat~~ <sup>skin</sup> ~~skin~~ <sup>flesh</sup> ~~flesh~~ <sup>muscle</sup> ~~muscle~~ <sup>tendon</sup> ~~tendon~~ <sup>ligament</sup> ~~ligament~~ 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plans.



After the blood ceased flowing, the animals were cut up and distributed. (They sent to their Liberian guests about six pounds. Then commence the festivities—eating and drinking and visiting from house to house—the pagan element taking most active part in the dance and frivolity.)

The men had exciting mock combats on the banks of the Marvo, a creek a little distance east of the town; the young girls in town danced gracefully, and made themselves merry. This hilarity continued for three days. Several of the leading young ladies, daughters of the king and Imams, called at our rooms. We entertained them to the best of our ability, through an interpreter; showing them such Liberian articles as we thought would be curiosities to them. They seemed much pleased, and expressed warm admiration of American customs, and earnestly desired to learn to speak, read, and write the English language.

The Mandingo ladies form the upper class of society. They are delicately brought up, being taught some of the Mohammedan prayers, and some chapters from the Kurán. We loved to hear their soft, musical voices reciting passages from their sacred books. Their ordinary clothing consists of a large cloth wrapped around the body, from a little below the armpits down to the knees, and a veil thrown on the back part of the head, reaching down to the middle of the back: sometimes this veil is drawn over the face. As a general thing, their hands and feet are very small, and beautifully formed; their countenance open, intelligent, and prepossessing; their manners easy and graceful.

But their crowning glory, at least in their own estimation, doubtless, is their hair, and the manner in which it is arranged. It generally takes one person two or three hours to fix the hair of another; the one to be decorated lying stretched out on a mat, with her head in the lap of the hair-dresser. It is astonishing how they manage to arrange the hair into so many forms. The head of one of these ladies, dressed for the street, is certainly a curiosity: the fine braids, some apparently not having more than a dozen hairs in them; the beautifully arranged plaits and puffs, and the large round puff on the top of the head—the real “waterfall,” so much in vogue not long since in America. I noticed that the women all have hair in luxuriant profusion, of a beautiful soft black, though woolly.

I noticed a number of women and girls, on that festival occasion, who only need to be fixed off in the trapping of civilization to present an appearance equal to that of any of our Liberian beauties. I saw various styles of beauty among the girls: the lascivious and coquettish beauty; the refined and dignified beauty; the reserved and intellectual beauty; the

scornful beauty; the amiable and attractive beauty; the sociable beauty; the startling beauty; and the impressive beauty;—a style which every one understands without detailed description. But, alas! in the absence of a Christian public sentiment, the only prospect before these interesting girls is the dark and gloomy harem, against which the instincts of their nature rebel. But they are obliged to yield themselves to the tyranny of a custom which deprives them of half the charms of existence. I would seriously advise young gentlemen in Monrovia, contemplating matrimony, to take a look at the girls of Boporo before making a final decision, and assist in breaking down that monopoly of the youth and beauty of the place which those who have money enjoy. The wealthy old men marry all the pretty girls, and the young men, who have no money, must either abstain from matrimony altogether, or be content with such wives as possess no personal attractions. Are there no young gentlemen in Monrovia gallant enough to rescue a native sister, in the bloom of her life and beauty, from the horrors of the harem?

Polygamy is the general practice over all Africa, as in most oriental countries. Momoru, like the Sultan of Turkey and the Viceroy of Egypt, has his harem and numerous wives. But he remarked to us that this wife palaver was a great humbug to the country, as it was the occasion of a great outlay of money to keep up such extensive establishments. He said that he did not know one-half of his wives. He knew that he had over three hundred, but he seldom saw more than half a dozen, though he was obliged to support them all; that as they were mostly the daughters of powerful chiefs, he dared not divorce them without sufficient reason. He said, however, that he would like to see the practice discontinued, but it could not be done by himself; his children might be able to effect such a revolution. "The girls," he added, "must be educated. I have some girls whom I would send to school, if a school were established here; and, though there is considerable feeling here against sending girls to school, yet if I sent mine, others would be induced to send theirs. Myself and my brothers, having lived among Americans, would like to see civilized customs introduced into our country."

Not unfrequently, some of the married ladies would call in to see us, and converse on subjects pertaining to the state of society among themselves and among Liberians. Some of them seemed to be women of considerable natural endowments, but it was melancholy to notice the cramping and crushing influence of polygamy upon them. I was agreeably surprised, however, by their conversation. I had expected to find them all content with the system of plurality of wives, which,

from time immemorial, has been practiced in their country. Whether it was owing to their own womanly instincts, or to the fact that they had learned of the fashion among Liberians, I will not say; but I did not hear one express approval of the system, and some expressed most decided disapprobation, presenting arguments which would have been applauded in any woman's rights convention. Many of them—no doubt females of a wealth of sincere affection—think it very hard that they should be compelled to pour out the abundance of their souls upon objects to which there are so many rival claimants. I think, if the question of the abolition of polygamy were put to vote and left to the women to decide, the system would be abolished by an overwhelming majority.

There are schools kept by the Imáms, but only for boys, who are taught to read and write the Arabic language. Some attain considerable skill in penmanship. These are kept constantly employed in copying the Kurán and other manuscripts. I frequently saw old men, bowed with age, wrinkled and gray, sitting on skins in front of their houses, copying Arabic manuscripts in a steady and beautiful hand. It is a business, I was told, that pays well. The scribes here answer the place of printers in civilized lands. Most of the men read the Kurán fluently and know large portions of it by heart, but only a few seemed sufficiently skilled in the Arabic to converse or compose an original document in it. The Priest Abbas, from Kankan, and a young copyist from the same place, seemed more fluent in Arabic conversation than any I met.

The boys under Mohammedan training at Boporo are an exceedingly interesting element. We saw enough in one quarter only to furnish Liberia College with its full quota of boys: we mean, of first-rate minds and able bodies, having the *mens sano in corpore sano*.

The great drawback to original compositions among the learned is the scarcity of paper. They manufacture their own ink—black, yellow, and red—and the bamboo furnishes them with pens; but anybody who should introduce into their country the art of paper manufacture would be considered one of the greatest of public benefactors. The establishment of a paper-mill at Boporo, on the Marvo creek, would doubtless be valuable, as a commercial speculation, besides giving a great impetus to the literature and civilization of the interior, enabling the people to multiply books, and thus diffuse information. Owing to their present limited supply of paper, they are obliged, in many instances, to imprint long passages of the Kurán—sometimes the whole book, as well as their own effusions—upon the living tablets of their hearts. The recollective faculty, as a consequence, is highly cultivated. Such

is the tenacity of their memory, and so great their powers of application, that I have met with several who could recite—*verbatim, literatim, et punctuatim*—whole chapters of the Kurán. Tribal, and genealogical reminiscences among them are indelibly fixed on their memory, and they can produce them at any time with astonishing minuteness and particularity.

After spending a few days in the town, and becoming generally acquainted with the Mohammedans, I put up a notice in Arabic—I suppose such a thing had never been done in Boporo before—stating that any one wishing a copy of the Gospels in Arabic could obtain one gratis, by calling at the house of Semoro, one of the Imáms, with whom I had deposited, for distribution to those who could read and understand them, twenty-five copies of the New Testament and Psalms, recently issued by the American Bible Society, and fifty copies of separate Gospels of John and Matthew, in the same Beirut translation, issued by the British and Foreign Bible Society, and which had been kindly sent me for circulation by friends in America and England. In less than half an hour after the notice was up, the books were all gone, and numbers came to my house earnestly begging for more, saying they did not arrive at Simoro's in time to get any. I told them that I had no more then, but that on my return to Monrovia I would send them some. Whether they took these books from curiosity, or to gratify literary tastes, or from a sincere desire to learn more of Christianity, is known only to Him who has declared, that His "Word shall not return to Him void, but shall accomplish that which He pleaseth, and shall prosper in the thing whereto He sent it."

Mohammedanism, though a great advance upon paganism, is, nevertheless, a powerfully obstructive influence in the country. The pagan tribes who have embraced it have certainly advanced beyond their neighbors in many very important respects; but the genius of their religion imposes upon them a "hitherto shalt thou come, and no farther." In religious matters, all Mohammedan countries adhere strictly to the letter of their sacred book. They must employ the very words that Mohammed employed. ; Whatever their language, they must read the Kurán in Arabic, and pray in the same language. "During the past three years," Dr. Jessup\* tells us, "some of the more progressive schools of the Turks have been making a trial of a translation of the Kurán into Turkish; but it is contrary to the Kurán itself, and, consequently, this translation or paraphrase cannot meet with popular favor. The Sultan of Turkey speaks constantly of the Turkish language,

\* American Missionary in Syria, in a speech at the Anniversary of the Am. Bib. Soc. May 14, 1868.

yet he reads the Kurán in Arabic; the Shah of Persia speaks the Persian language, yet he reads the Kurán in Arabic; the Khan of Tartary speaks the Tartar language, yet he reads the Kurán in Arabic; the princes of Northwestern China speak Chinese, yet they read the Kurán in Arabic; the Mandingo chiefs of Africa speak the Mandingo language, yet they read the Kurán in Arabic."

There is everywhere, then, in Mohammedan countries, this adherence to the letter, and "the letter killeth."

History tells us that when Omar, on the conquest of Alexandria, learned from one of his generals that in a certain building in the town there was a library so vast, that it had no equal on earth, either for number or value of the manuscripts it contained, Omar replied, "Either what those books contain is in the Koran, or it is not. If it is, these volumes are useless; if it is not, they are wicked. Burn them." The skins and parchments, we are told, heated the baths of Alexandria for many months—irrecoverable monuments of the past, and an everlasting disgrace to the Saracen name. Whether this story be strictly true or not, it aptly illustrates the spirit of Islam. That spirit repudiates all change, all advance, all development. It adheres to the "written book," and by it every step forward, in science, literature, or art, must be tested. It has done some good, great good, in Africa, by supplying minds that might otherwise have lain shrouded in thick darkness with a starting point; but it has done and is doing great evil, in arresting those minds at the very starting point it has furnished. Many a glowing and aspiring intellect has no doubt writhed and perished in the straight jacket or procrustean framework by which it has been confined and hampered. These people need the loving power of the Gospel, with the innumerable blessings which accompany it. They need the Bible, with the institutions, the teachings, the art, the society of Christendom.

"Shall we, whose souls are lighted  
With wisdom from on high;  
Shall we to men benighted  
The lamp of life deny?"

As regards secular matters, the country, if not in a flourishing condition, is yet, in many respects, a great deal more independent than this independent Republic. The people engage in agriculture, manufacture, and trading.

I often wondered how they could carry on their agricultural operations with the comparatively small implements they have. Yet in clearing their farms they attack the largest trees, and with some effort bring them down. The heaviest axes we saw would not weigh over three pounds. The implements for cutting the small bush or undergrowth and for planting, such as

bill-hooks, hoes, &c., are quite simple, but they answer their purpose. They are made of iron produced in the country—a very pure specimen of which abounds in the vicinity of Boporo—smelted by the people in their own furnaces, and worked in their own smith shops. Every town of any size has its blacksmith's shop just outside one of the gates.

Within, the town presents a scene of busy activity. In one direction you see groups of women spinning cotton; in another are large earthen vessels of indigo, in which women are dyeing their dresses. Here the worker in leather is plying his trade; there the weaver is busy at his operations in the middle of some street wide enough to afford him room. Passing in and out of the gates are stalwart men with loaded kinjars, either going to or returning from Vonsua, Cape Mount, or Sierra Leone.

The spontaneous products of the country are timber of every variety, various kinds of dyewood, ivory, hides, and coffee of excellent quality, which grows wild on some of the hills. What is interestingly peculiar about this region is, that it may be made to produce, in unlimited quantities, articles of primary necessity to the people of Europe and America, articles some of which cannot be obtained at all in any other part of the world, and others in nothing like the same quantities. Cotton and various kinds of dyes are universal in this region, pronounced by competent judges to be of very admirable quality. We see no reason why in the course of time a large trade in them may not be developed. Palm oil and camwood have had the lead in the trade at first, as might have been expected, because they require comparatively little care in their preparation for market. But in a country so rich in the variety of its resources, we cannot be bound to any one or two articles. When the country shall have been drained of the camwood, it will only be prepared for the production of the inexhaustible variety of articles for which the soil is so wonderfully adapted.

We saw extensive fields of cotton of luxuriant and perennial growth. The plant in this region produces a large and beautiful boll, containing several seeds, closely compacted together in several rows. The staple is certainly not inferior in softness and richness of texture to the best Egyptian. They seldom bring this cotton to the coast for sale, as it is largely consumed in the manufacture of the country cloths which are so plentifully used in trade. In the town of Boporo I saw them weaving a texture of cloth which could hardly be distinguished from the fine drilling brought to this market from Europe and America. This kind rarely finds its way to the coast, but is worn by the interior. They sometimes buy ba t because

they value them above their own, but because they are much cheaper. Their cloth is much stronger, and greatly preferred by themselves. On occasions of public festivity, and whenever they really dress themselves, they are clad in the beautiful and becoming robes of their own manufacture.

A few days east of Boporo wool of an excellent quality abounds. King Momoru informed us that a few months ago a wealthy chief, about a week's journey distant, sent him a very fine sheep, covered with luxuriant wool, with the message that, if Momoru would order him, he could furnish any number of such sheep. The king says he took great care of the sheep, to see if it would live and thrive; but notwithstanding all his care it died after a few weeks. He showed us fine woollen cloth manufactured in the interior, and presented me with the skin of the sheep. Since my arrival in town the wool has been pronounced of first-rate quality by connoisseurs.

The horse, long-horned bullocks, the common hairy sheep, and goats thrive finely at Boporo, and in its vicinity; while large herds of elephants roam over the neighboring plains and hills. The deer and wild ox or buffalo also abound.

We have now passed in rapid sketch over the condition of hundreds of thousands of the people within our territory and contiguous to our eastern and northeastern frontiers. Now, I would ask, are such a people to be called *savages*, as they are too often thoughtlessly called even by ourselves? Are they not even a step higher than barbarous? May they not be regarded as among the semi-civilized?

We have seen that they live in towns, cultivate the soil, raise cattle, use the horse, manufacture cloth, work in iron, gold, and silver, have regular and permanent government, and, large numbers of them, a religious organization. They are certainly superior to the Indians of North America and to the Bedouin Arabs.

It is said that man has four stages of life. He is first a hunter of wild game, subsisting altogether by that means—then he is called a *savage*; if he advances from this, the next step is to become a herder of goats and kine—then he is *barbarous*; next he becomes a cultivator of the soil and a grower of herds—then he is *semi-civilized*; next he becomes a grower of herds, cultivator of the soil, and a manufacturer—then he is *civilized*. The North America Indian lives by the chase, but does not own herds of cattle; he is a *savage*. The Bedouin Arab gathers around him large herds of camels, goats, and kine, but does not cultivate the soil; he is *barbarous*. The tribes on the east of us, Mandingoes and others, not only hunt, herd cattle, cultivate the soil, but they also manufacture. Shall we still continue to call them *savages* or *barbarians*? If they are *savages*,

they are the most civilized savages known to history; if barbarians, the most enlightened barbarians.

But still our neighbors and brethren need much assistance from us and from the Christian world. They need the Gospel of the Son of God, to awaken them to a higher and nobler activity. They need the Christian Sabbath, with its hallowed and sanctifying influences. They need the Christian sanctuary, with its holy and uplifting associations. They need Christian society, with its refining agencies. They need Jesus, the mediator of the new covenant, the everlasting Son of the Father, full of grace and truth—the Creator made creature, who is a sympathizing High Priest, touched with a feeling of our infirmities; who calls his followers not slaves, not servants, but friends and brethren. They need the Holy Spirit, to cleanse, enlighten, and purify—to abide with them, and lead them into all truth.

I spent three Sabbaths at Boporo; and on each of those sacred mornings I would walk out of town and enjoy the balmy atmosphere of the fields, the delightful melody of the birds, and the gorgeous beauty of the surrounding country. It seemed to be the atmosphere of the Sabbath. *Nature* seemed to be in the quietness of a sacred repose. The birds seemed to be chanting *Te Deums*; but, alas! the inhabitants of the town out of whose gates I had just passed were as busily plying their various trades and occupations as if no Sabbath had shed its mellowing light upon the world. “The sound of the church-going bell those valleys and hills never heard. Oh, how glad would these lovely solitudes be if Jesus reigned here as he reigns in Christian lands.”

There always seemed to me a melancholy significance in the morning salutations which every morning greeted my ear, and which is heard all day long at Boporo and the surrounding country: “Yakuneh,” used by the Veys; “Oongah” by the Boatwain people;—both salutations meaning literally, “Are you awake?” In the morning, at daylight, they will say to you: “Yakuneh,” “Oongah;” at noon, “Oongah;” and until the sun is far towards the western horizon, “Oongah;”—are you awake? Expressing, in sad ignorance of the fact, the mournful truth, that the normal condition of thousands, nay, millions, in the land is one of drowsiness and torpor, yea of profound slumber. Yes, Christian friends, a widespread slumber enwraps our brethren, while we, having long since beheld the sunrise, are apparently content to let them slumber on.

I passed through, on my way to and from Boporo, more than a dozen towns, where I thought Christian schools ought to be established, and the people instructed in the way of life. It was sad to reflect that from Vonsua, a town within an hour's walk of one of our settlements, on to Boporo, a region daily and hourly



traversed by hard-working men, bringing their products to assist in supporting this Republic, the whole country should be destitute of any direct Christian influence. Not one Christian school, not one Christian church! Men and brethren, what are we doing? What a work lies before us! What a glorious future, if we would but earnestly address ourselves to this work! An immense population of our blood relations to be raised into citizenship and civilization. A vast and beautiful territory to be evangelized. These changes are to be brought about in this land, for the mouth of the Lord has spoken it. It is not in our power to prevent these happy revolutions. But it is in our power to determine by whose instrumentality they shall be brought about, whether by ourselves or by others. Whether we are to have the honor and glory of doing this work, or whether, on account of our indolence and inactivity, we are to be thrust out to make room for others, who shall appreciate and improve their glorious privileges. Oh, let us hasten to our slumbering brethren, take them by the hand, rouse them from the sleep of ages, and put forcibly and practically to them the question which is ever on their lips, "Ya kuneh," "Oongah?" Are you awake? And let us, by our Christian influence, scatter and neutralize the soporific influence that envelops them, that they may arise, and stand up a living, wakeful, watchful army of the living God.

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COLONIZATION MEETING AT STAMFORD, CONNECTICUT.

On Sunday evening, September 24th, a union meeting in behalf of the work of the American Colonization Society occurred in Stamford, in the Presbyterian Church. In the absence of the pastor of the church, Rev. Dr. Lathrop, of the Baptist church, presided. Rev. D. C. Haynes, District Secretary of the American Colonization Society, first addressed the meeting, stating that between two thousand and three thousand colored people, principally of different Southern States, have voluntarily applied for passage to Liberia, and that in November some two or three hundred would be sent. A selection is made of those most likely to be useful and to succeed. There are two motives in sending those who desire to go, namely: The good they get, and the good they do. Whilst in this country large numbers of colored people are anxious to go, Liberia is in a highly prosperous condition, having absorbed some six hundred thousand of the native tribes of Africa, and being now engaged in new explorations, and in all ways advancing. The Government and citizens of Liberia are asking for emigrants to aid them in redeeming the African continent.

Rev. Dr. Lathrop followed, commending the work, particu-

larly in its missionary aspects. Whilst the Society did not contemplate the removal of all our colored people, enough of those desiring to go in the spirit of missionaries would go, and ought to be helped, and he hoped a good collection would be given by the meeting.

Rev. Mr. Thurston, of the Congregational church, made the closing address, referring, among other things, to an address by a colored man in Liberia to the people of Monrovia, in reference to their obligation to redeem the natives of Africa. The address he said was of a high order, and it is a duty to aid such men in their work.

The audience gave marked attention to all of the speakers, who made an earnest plea for the colored people and the redemption of Africa.—*Stamford Advocate*.

#### COLONIZATION MEETING AT BRIDGEPORT, CONNECTICUT.

The audience at the North church last evening, to listen to an address by the Rev. Mr. Haynes, District Secretary of the American Colonization Society, was good. The Rev. Mr. Hinsdale opened the meeting by reading the Scriptures and prayer, which was followed by the address of Rev. Mr. Haynes. He said there was one impression he was anxious to make on the minds of his hearers, viz, that an exigency had arisen which not only called for contributions equal in amount to those formerly given in aid of this Society, but for an increase of funds to carry on its work. He then proceeded to consider the work of the Colonization Society in two aspects: first, its missionary aspect; second, its relation to the colored population of this country. He gave it as his opinion that God's set time to favor Africa had now fully come, and alluded to several prophecies, which he interpreted to bear directly upon the very people for whose benefit this Society is laboring, through its missionary operations. He then spoke of efforts formerly made in certain localities in Africa, where white missionaries had been sent by different denominations to preach the Gospel, and said, that while a very few of them managed to live there, the greater portion of the number either died there or returned, broken down in health. It was then concluded, that if ever Western Africa was redeemed, it must be accomplished by means of sending colored men there to do the work. The climate is particularly adapted to this class of our population, and there are at the present time between two and three thousand of the colored Christian people of the South, who are anxious to go to Liberia in the spirit of missionary labor. He said he had seen much of this people, and studied their character, and he was convinced that very qualities—

such as strong faith and love for others—that fitted them for the work to be performed. The first colored people were sent out there by the American Colonization Society fifty-one years ago. More or less have been sent every year since, and Liberia stands at the present time as a demonstration of what the Society has done, by the blessing of God. For twenty-four years it has been an independent, civilized, and Christian nation. It has now churches of seven different denominations; it has a College and schools, and, though its population are all negroes, it is a worthy pattern, though on a smaller scale, of our own great country. He then touched upon the debt owed Africa by the people of this country, and passed to the consideration of the second aspect of the subject. Among other things, he stated that between two and three hundred persons were to be sent out from the South in November, and that hundreds were clamoring to go, but the Society were obliged to refuse their appeals, in many cases, for want of funds. In this connection, Mr. Haynes alluded to the methods devised by Jehovah for diffusing civilization and Christianity throughout the world, and said he apprehended no danger to civil or religious liberty in this country from the thousands of emigrants who come hither. It is one mission of the Christian Church to educate and convert them that they return to the lands of their fathers and plant the standard of the Gospel and of Christian civilization there. In conclusion, he made mention that Liberia contained a population of 600,000 people, and that it was prosperous and flourishing, and that he had recently been informed by a gentleman who resided there a score of years, that he had never seen but one beggar in that country in all his life.—*Bridgeport Standard*.

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#### LIBERIAN PROGRESS—THE INTERIOR.

LETTER FROM REV. ALEXANDER CRUMMELL.

CALDWELL, NEAR MONROVIA, LIBERIA, April 3, 1871.

REV. AND DEAR SIR: During the quarter which has just closed, the work at this station has been carried on as usual. Our services, both at Caldwell and Virginia, have been quite regular, and at Caldwell well attended. Our Bible classes have met the same as usual, and at times a few strangers have swelled our number.

There has been a falling off in attendance at our parish school, incident to the season. From January to May, the farming population give themselves up to coffee-picking, and the same sight meets one here that is seen in grape-gathering France, or hop-picking England, namely, the assemblage of numbers of adults and children in the fields, gathering fruit

from the trees. This has kept nearly half of our children from school for well-nigh two months. A few years ago no such disturbing fact interfered with our school duties; for there were no coffee plantations to yield a revenue to families. Now, this fact will serve to show the friends of Missions and this Republic some signs of material progress among this population. I regard it as one of the most hopeful incidents in Liberian life; for, as the people plant coffee and increase their means, more comfort will prevail, and higher social and domestic ambitions will arise; civilization will advance, churches will become self-supporting, and new Missions will be originated in our own religious bodies. This year many thousands of coffee scions will be planted in Caldwell, thus increasing the industry of the people, and raising their hopes for the future.

But our chief concern is Christian progress; and I am happy to say we have evidences of a deeper spiritual life in the little company which attends St. Peter's church.

1st. The Holy Communion is better attended this year than it was last; and there is a more devout demeanor on the part of communicants. I find, too, that our Communion Sundays are sought after by Christian friends in other settlements, who are pleased to meet with us at the Table of the same blessed Lord.

2d. At the commencement of the year, the communicants of our Church resolved to provide a supper and social meeting for communicants previous to the Holy Communion. At this gathering, we talk after supper on religious subjects, sing hymns, read extracts from Church papers on topics pertaining to personal religion and Christian duty. The meeting is closed with remarks from the wardens, and by a brief address by the Rector upon the next ensuing Communion.

At the commencement of this quarter—i. e., in the middle of January—I undertook a journey through the Dey and Vey countries, preaching from village to village. I had been sent for by two chiefs, or kings, to talk with them about schools and missions. I started from the settlement of Virginia, and went through the Dey country first. I found the towns numerous, the people active with energetic labor, cutting their farms, willing everywhere to listen to the Word, some knowledge of which they have gained trading in our towns, or through resident traders in their homes, or through youth living in our Liberian families. But the truth has not penetrated deep—it has mainly suggested *intellectual* desire; for everywhere the demand was for schools and school-masters. At the second town which I visited, an old man followed me a long distance from town, importuning me in the most serious, solemn manner to send him a teacher. The man's earnestness

startled me. "But, my friend," I said, "I have no teacher to leave here. I am only traveling through the country." "But," was his reply, in very clear English, "but your people promised me a school. I want my children taught; and you ought to send a man here." And for a half hour he kept beside me, step by step, urging his suit.

At Pau, some eighteen miles from Vonzah, I found on the top of a hill a fine town, and large *plank* house, as yet unfinished. This was a great surprise to me. It was soon accounted for by the early appearance of the king, a tall, spare, fine-appearing man, who gave me a cordial reception. This man had lived in our settlements, and was once a servant of Governor Buchanan. On my inquiring concerning his house, he told me he wanted "to live like Americans."

The king here is one of the two chiefs who had sent for me to visit him. He offers to build a school-house and a mission-house, and to give us *all the children* in his various towns, if we will take them, clothe, feed, and instruct them. He will also give any amount of land for a farm for the boys to work. After I left the town, he assembled his headmen from the neighborhood, who readily acquiesced in his suggestion.

From Pau I pressed on three days through the wilderness; on the third day meeting but few towns. All through this region the elephant abounds. We saw their tracks on every side, where they had passed through only the night before. Evidences of the gross superstition of the people met us at every turn. I have never seen so many "Gregrees" before since I have been in Africa—in the towns, on the highway, in the valleys, on top of hills remote from any town, in the rice and cassada fields, Gregrees: a tall gallows, with a huge rock slung to the cross-bar; or a stump, covered by a cap made of bark; or a square reed box, hung from a tree in the middle of the path.

On the fifth day of our journey we reached the Little Cape Mount River, and, taking a canoe, we went about eight miles up the river to King Bomba's town. This is the finest (not the largest) town I have seen in Liberia. It is doubly barricaded on both sides. On entering it I was struck at the completeness and finish of the huts; and in walking through the town I came across two couples, with their looms, weaving cloth. The sight was so singular and unique, that I could not resist taking a sketch of the interesting sight.

The king was across the river at his country house, and a messenger went across and returned with an invitation to visit him. He received me in a most courteous and affable manner, and introduced me to his several wives, sons, and headmen.

Dinner coming on at this time, he very kindly offered me a large bowl of "rice and palaver sauce."

After dinner we at once had our "palaver;" first about the Gospel, next about schools. Without entering into details, I will give the sum of the conversation in the *ipsissima verba* of the king: "Ah, Mr. Crummell, I am too old for these things; but look at these children—take them all, put them in your schools, and train them as you please. I will build you a school, and a house for your Missionary, and give as much land as you please."

King Bomba is a little man, say five feet five inches in height, rather spare, with a large, round head, fine features, and keen, penetrating, restless eyes. He is very pleasing in his manners, and seems to live in great love and friendship with a large number of wives and a host of children. I spent two days with him, holding frequent converse with him and his sons and headmen. He is a man of much influence, and has a wide control through the country.

The Vey people are an industrious people, highly intelligent, polite, and spirited. The women are beautiful, as well in face as in figure; and the king's wives treated me with great hospitality, providing me with everything pleasant and agreeable, preparing fire for me in my house, and a warm bath at night. As I sat in the town in the mornings, and saw these women—mere children—dressing themselves, with their hand-mirrors, (*i. e.*, adorning their faces with clay paint,) and heard their childish laughter and their glee, and observed their artless ways, I felt more keenly than ever before in my life the deep degradation of heathenism, and how that it is only by the evangelization of *women* we can ever break the chain of paganism in this land.

Almost everybody there spoke English, children as well as adults; some of the boys had learned to spell. My senior Warden spent the best part of a year here in 1869 teaching; and he thus laid the foundation for future efforts, should a Mission be established here. The youthful appetite of the children has been whetted, and there is a craving among them for letters and training. A Mission established at Bomba's Town would spread the influence of the truth in CHRIST among from 5,000 to 8,000 people in the immediate vicinity, and would thus eventually spread through the whole extent of the Vey tribe, up to the Gallinas.

One great advantage the Missionary would have at this point, and indeed through the entire Dey country which I have traversed, namely, the absence of the Mohammedan influence. No Mandingo wars have raged through this region; the people have lived in their towns and villages in peace, comfort, and indus-

try, without the distractions and the bloodshed which the Moslems have carried through a wild region further north.

I found but *one* Mandingo man in all my route, at Bomba's Town—a keen, lively, talkative fellow, who was thought to be a spy, sent to find out the resources or the power of the country.

A week after my departure from home I began my return. I spent Sunday at a new immigrant village, near the Po river, where I found a small settlement, and a few disciples living on the beach. In the morning I held service, and preached to this little company, every one of whom, save one, professed the name of the Lord. A long time had elapsed since a preacher had been among them; and their joy and gratitude were almost too much for me to bear. Poor, living in the humblest of cottages, yet they provided for me in the most hospitable manner. I shall not soon forget these people, and as soon as I can I shall visit them again. It is no common privilege to minister to God's saints, cut off from the ministrations of the Gospel and yet hungering and thirsting for the Truth.

After a most tiresome walk of nigh thirty miles on the beach, I reached home on the eighth day from the time of my departure.

Allow me to mention two or three things which impressed me much in this tour:

1. First, in all my intercourse and conversation with the people I met, I saw very clear evidences of the presence and recognition of the main institutes of natural religion. The people are superstitious, especially the Dey people; not so much the Veys. But their superstition is but a thin incrustation; for immediately beneath a thin surface one finds the ideas of God, His providence, a sense of duty, consciousness of the sin of theft, and such like. And these do not have to be searched after. They come out easily, naturally, in conversation.

2. But, in addition to this, I found a wide dissemination of the first truths of revelation. Both the name and the mission of the Lord Jesus Christ are known by numbers of persons all through this country. Vast numbers of the heathen recognize with distinctness the difference between paganism and the Christian faith. This is to be accounted for by the apprenticeship of very many of the kings, headmen, and youth to Liberians, who have lived in our families, and there got the germs of our holy religion.

3. I find that acquaintance, domestication, and trading have awakened a warm desire everywhere for schools. In almost every town the cry was for schools and teachers; and in two places, one of which I saw, houses are already prepared for the school and the teacher.

4. It is not right to leave the evangelization of this people

to indirect influence. The Church of God should fulfill her Mission, by sending the Missionary to their towns and villages and houses; but, from what I saw in my journey, I feel convinced that, in a wide region, Christianity is slowly, gradually undermining the paganism of the natives; and, though the time would be long, yet eventually, by this indirect process, all its grosser forms, at least, may be broken down. Already our traders declare that, to find the more sanguinary forms of paganism, one has to go far in the interior; for the natives have become greatly modified in all their life and habits, by proximity to our towns and settlements.

5. One great lever is already in our power: *the sense of responsibility for their children*. I regard it no small, no trivial work that Liberia has effected among the heathen: that is, in creating a desire in the hearts of the parents for the improvement of their offspring. Now-a-days, if one wants to hire native children, he has to go in the interior. It is almost impossible to get them from neighboring towns. But the parents cry out for schools and teachers; and when we establish schools among the heathen, we have no "code" to interfere, and lay down a course of secular instruction; we can make the Bible our grand text-book, and teach these children, if we please, nothing else but "Jesus Christ and Him crucified."—*The Spirit of Missions*.

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#### HOW THEY LIVE IN LIBERIA.

Mrs. Turner, wife of Hon. J. Milton Turner, American Minister Resident in Liberia, thus writes to a female friend at St. Louis:

"I see and learn so many things in this strangest of strange countries that, hurried as I am to reach the mail before it is closed, I scarcely know which to write first about. But I must tell you that the President and Cabinet gave Mr. Turner a superb reception. Persons from many different parts were present. A few evenings afterwards he arranged for us a select gathering at his residence, which was simply *elegant*. The mayor of the city also gave us a reception at his residence. This entertainment caused me, for the time being, to forget that we were in Africa. Every luxury of the tropical climate was upon the table, and the company was very intellectual.

"Just to think of generals and colonels in uniform, Cabinet officers, city councilmen, lawyers, doctors, other professional characters, authors, editors, poets, and other distinguished literary people, together with a live President, and a bevy of ladies to correspond, and they, every one, colored! There were also present the Ministers for England, Germany, Norway, and Sweden, Hayti, and other countries. I declare it was the nicest affair that I have ever seen."



## IN THE HARVEST FIELD.

Glory to Him who bids the field  
 Its blessing to our toil to yield,  
 Who giveth much, who giveth more,  
 Till store and basket runneth o'er;  
 Thus, ere the golden skies grow dim,  
 Come, let us sing our Harvest hymn.

His finger on the land doth lay  
 Its beauty stretching far away;  
 His breath doth fill the opal skies  
 With grandeur dread to mortal eyes;  
 He gives man harvest from the wild,  
 And drops the daisies for the child.

But oh, how shall we dare draw near?  
 Such power is veiled in mists of fear.  
 What can we be to One who fills  
 The awful silence of the hills,  
 Who knows the secrets of the sea,  
 The wild beasts in the forest free?

But, Lord, we know Thee otherwise—  
 A slighted man, with loving eyes,  
 Toiling along with weary feet  
 Such paths as these among the wheat:  
 Come from the light of heaven's throne  
 To call no home on earth Thine own.

O Lord, Thou givest bounteous spoil  
 To the poor measure of our toil,  
 For our few gray, dark, sowing days  
 The glow of August's evening blaze.  
 And what can we give for the pain  
 With which Thou sowed immortal grain?

Nothing—for all we have is Thine,  
 Who need'st not corn, nor oil, nor wine;  
 Nothing—unless Thou make us meet  
 To follow Thee through tares and wheat;  
 And from the storm of wrath and sin  
 To help Thee bring Thy harvest in.

## MISSIONARIES FOR AFRICA.

A letter has been received from an esteemed African missionary, the Rev. James M. Priest, remembered by many as the Commissioner from the "Presbytery of Western Africa," at the meet-

ing of the General Assembly of the Presbyterian Church in Philadelphia, in May, 1870. For more than thirty years he has been a faithful missionary, never neglecting his ministerial duties, even when the Vice President of the Republic of Liberia. He safely reached his home at Greenville, Sinoe county, Liberia, with his wife, who accompanied him to the United States, on the 8th of January, 1871. In a letter dated June 13, 1871, he writes: "Able and efficient men are wanted. The native Africans are an interesting people, and I hope that it will not be long before many in America will think as I do respecting them. As for children, the aborigines are very fruitful; the same holds good with the America-Liberians—no end to children. The aborigines are very fond of the English language, hence English will be the prevailing language in Liberia. We can visit in one day the Sinoe people, the Blue Barra people, the Butau people, and the Kroo people. These tribes border on the Coast. There are also within the limits of this county the Warpee tribe, the Niffou tribe, the Batto tribe, the Grand Cess tribe, &c. The tribes interiorward are numerous. You see that the field is large. All of these people have souls to be saved or lost! I know of no way by which they can be saved but through the reconciliation of Jesus Christ. They should hear these truths."

Let this Macedonian call from Africa for more missionaries be heeded! Let young men from Lincoln University and other institutions volunteer to preach Christ in Africa. We need aid to send pious freedmen, who will open farms, and aid the missionaries in the Sunday-schools and prayer-meetings.—*The Presbyterian*.

#### REMARKABLE RESULTS.

We know of nothing more remarkable in the history of Christian civilization than the progress of Liberia, in Africa. We have lately been reading the life of Rev. Samuel J. Mills, by Rev. Dr. Spring, written when Dr. Spring was a young man, nearly fifty years ago, shortly after the death of Mills and his burial in the sea, on his return from Africa, where he went to purchase land for the contemplated colony of negroes from this country. His letters to his father and others, as he was about embarking on what he considered "the most important work he had undertaken," give his expectations as to the future of the contemplated colony. What which characterized his noble plans for colored templated by himself of an American

Christian faith and hope on earth, he portrays the Africa which were contemplated by original members of the Christian country,

into a Negro nationality in their fatherland; and by their means the elevation of that entire continent. It was much for the man who had been highly instrumental in calling into being "The American Board of Commissioners for Foreign Missions," and "The American Bible Society," to pronounce his efforts for Africa his "most important work;" but the grand results of those institutions were not then foreseen. As they have exceeded all anticipations, so has Liberia.

It is not contemplated in this article to detail the splendid results, sufficiently numerous to fill a large volume, but only to say, that not only has our Government a Minister in Liberia, but all the leading nations of the earth have treaties of amity and commerce with her. Already does her flag, waving at the mast-head of ships, owned by her citizens, appear in many waters. Her churches, schools, and even College, together with the other evidences of civilization, prove her advanced condition. What wonder that now thousands of our freedmen, of the best possible character, are asking for aid to get to Liberia, to share in her prosperity and future glory. The right of our colored people to stay here, and to be treated as full citizens, as all true men now concede, implies their right to go where they please; and that many of them prefer to work out their destiny away from the prejudice of a dominant race is not remarkable. Especially is it noble in the Christian colored people to desire to engage in the work of redeeming from heathen degradation and superstition, their fatherland, where it has been amply proved that white men cannot succeed as missionaries.—*Bridgeport (Connecticut) Standard*.

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From the Liberia Republican.

#### MARINE INTERESTS OF MONROVIA.

ARRIVALS.—"M. H. Roberts," Carney, 14th June, 8,000 gallons oil to Sherman & Dimery.

"Sam Ash," Parker, 15th, 4,000 gallons oil, to Henry Cooper.

"C. D. Lewis," Curd, 18th, 12,000 gallons oil, to W. F. Nelson.

"T. L. Randall," Page, 18th, with full cargo oil and kernels, to D. B. Warner.

Rotterdam Bark "Afrikaan," Van Durn, 25th June, with 17,000 gallons oil, off Bassa, and remaining foreign cargo for sale, to D. B. Warner.

English Cutter "Capella," Bristol, general cargo for sale, to McGill & Bro.

Rotterdam Brig "Akra," Sable, twenty-eight days out, to Captain Maarschalk, at Sinoe, arrived June 27th.

Schooner "F. Wolber," Hamburg, thirty-one days, en route for Corisco, to be attached to the business of Mr. Wolber, agent there for C. Woerman, Hamburg.

On the 8th. Schooner "Lincoln," Norris, from Cape Palmas. Mr. R. S. McGill, owner, of this schooner, comes up to arrange affairs relative to the death of his brother, Dr. McGill.

Schooner "Hope," Johns, 3,000 gallons oil from leeward, to R. J. B. Watson.

**DISASTERS.**—Schooner "W. C. Brooke," after "beating" for three days, to "weather" our Cape, against a strong northeaster, carried away her "main-boom" on the 3d July, being to the windward of "the Cape." The schooner will be repaired in Monrovia.

A small boat, "Chance," with Hon. Henry Crayton, owner, on board, three weeks from River Cess for Sinoe, supposed lost, is heard from.

"Apprentice Boy," H. Cooper, owner, two weeks from Monrovia for Timbo, not heard from, has now arrived.

**DEPARTURES.**—English Cutter "Capella," for the leeward.

June 28th. "Cupid," Curd, for the leeward coast.

June 23d. Schooner "Sam Ash," Parker, for the leeward coast.

Dutch Brig "Akra," 27th June, Sable, for Sinoe.

July 1st. Schooner "M. H. Roberts," Garney, for leeward coast.

July 1st. Schooner "W. C. Brooke," Payton, for leeward coast.

Rotterdam bark "Afrikaan," Van Durn, 4th instant, for Bassa.

"Foot-prints," 4th July, Brown, master, for leeward market.

**MAIL STEAMERS.**—June 14th. Homeward bound, Royal Mail "Mandingo," refused freight. Took passengers: Mayor J. B. Yates, W. F. Jantzen, Consul for the North German Confederacy, and wife.

June 23d. Outward bound, Glasgow line, "Volto," after landing mails and freights proceeded to the leeward.

June 25th. Homeward, "Liberia," Glasgow line, took 60 punchs. oil, Mr. W. F. Nelson as passenger, and left same day for the windward.

July 5th. Outward, "Loando," Glasgow line, Folland, captain, landed freights and mails, and left for the leeward.

July 9th. Homeward, "Bonny," Pycraft, Rev. A. Crummell, passenger, for Sierra Leone.

Outwards, July 11th. Biafra, 23d, Calabar; August 9th, Loando; 13th, Soudan; 13th, Biafra.

Homewards, July 14th. Lagos, 22d, Calabar; 27th, Volta; August 2d, Congo; 9th, Loanda; 13th, Soudan.

*Other Foreign Vessels.* July 16th, schooner "Rosetta Harriet," Salmon, from Bristol. August, bark "Albert," Webber, from Boston. 12th, Dutch brig "Susanna," from Rotterdam, for Captain Maarschalk, Sinoe.

*Cleared.* July 27th, for Hamburg, brig "Todengsoid." August 8th, schooner "Lincoln," for Liverpool.

*Passed.* Bark "Roebuck," July 18th, and bark "Morning Star," August, both from Boston and bound to the South Coast. August 7th, Dutch bark "Afrikaan," from Sinoe for Rotterdam, with palm-oil and kernels.

*Expected.* Bark "Titania," to Wm. Cordes, for Hamburg.

A fine new boat, the "Fisherman," was launched from the wharf of Hon. D. B. Warner, the builder and owner, on the afternoon of the 21st ultimo, at 5.30 p. m. The "Fisherman" is schooner rigged, and intended, we learn, for the *fishing business*, which the owner, as we further learn, is going to make an effort to inaugurate on a more extended scale.

[CORRESPONDENCE OF THE AFRICAN REPOSITORY.]

## LIBERIA THE DOOR INTO AFRICA.

FREETOWN, SIERRA LEONE, *September 5, 1871.*

I am glad to find that you so decidedly adopt the view held forth in my last letter, as to the proper mission of Liberia, as merely the door into Africa. Surveying the field from this stand-point, I regard that country, physically speaking, as one of the finest in the world. Providence has permitted me to see several countries in Europe, Asia, Africa, and America, and the islands of the sea; but I have seen none which for picturesque beauty, fertility of soil, abundance of good water, surpasses the region I have seen from twenty-five to one hundred miles interior of Liberia. The whole territory of Liberia, from Cape Mount to the San Pedro, is regarded by travelers as one of the finest spots on the Western Coast of Africa.

Traders here, who have traversed the region from Gallinas to Cape Mount, speak of it in the most glowing terms. The land is said to be mostly level, and rich beyond description. Two European traders, having resided at Sherbro for years, who were fellow passengers with me a few weeks ago in the steamer from England, spoke of the Gallinas country as inhabited by the most interesting and intelligent of the coast tribes; and represented the chiefs as enterprising, and desirous of having their country improved. They say that a few miles inland there are no mangrove swamps, but good high land, and the natives, as a general thing, retain their mental vigor and physical activity to a good old age, which proves the salubrity of the country.

If the American Mission in the Sherbro were strengthened and enlarged, so as to include the Gallinas country within the scope of its operations, a great deal might be done. That country, though situated at a convenient distance from two Christian colonies, has never been blessed with the presence of a Christian mission. The Mohammedans, however, have been active in it.

I trust that the American Church, instead of relaxing, will increase its efforts to evangelize the regions beyond Liberia.

My new field of labor brings me into contact with large numbers of people from the distant interior. This place is much frequented, especially in the dry season, by merchants from Fulah, Timbuctoo, and other important cities in Central Africa. I see here natives from Sudan. They are fine-looking people, and not the rude barbarians many imagine them to be. They have attained to a certain degree of civilization, through the influence of the Mohammedan religion, which has brought them letters and learning.

Perhaps the most interesting people I meet here are the Fulahs, who may be said to be the great propagandists of the Moslem faith in Central Africa. They have been the teachers of the Aku Mohammedans in Sierra Leone. There are in this colony, I am informed, over five hundred Mohammedans, natives of Yoruba, and their children, and not over one-fourth of them were Mohammedans before they left their country. The majority have been converted from paganism to Islam by the intelligence, zeal, and energy of the Fulahs. Many of the Aku or Yoruba Mohammedans, who have acquired means by

traffic, send their sons to Futa Jallon, among the Fulahs, to be educated in the religion and language of Arabia. I am surprised at the neglect which the Fulahs have hitherto received from the Christian world. A mission established some years ago on Macarthy's Island, in the Gambia River, by the English Wesleyans, for the purpose of operating among this people, is now virtually abandoned. In conversation with one of the secretaries of the Wesleyan Missionary Society a few weeks ago in London, he expressed deep interest in the subject, and hoped that the Society would be able ere long to resume their operations in that quarter.

The Church Missionary Society has recently appointed a missionary to study the Fulah language, and to give instruction in Arabic, in connection with the Sierra Leone Mission, with a view to begin work in that interesting country, through the aid of those two languages. Bishop Crowther has recently stated that three languages will carry a missionary from Lagos through the heart of Africa—namely, the Yoruba, the Hansa, and the Fulah. The first two have already been reduced to writing, and portions of the Scriptures have been translated into them. The Hansa language is spoken at Koni, and is known over a district of some two thousand miles in length.

The Rev. Mr. Reichardt, a Germany missionary, has devoted some time to the study of Fulah, and is now preparing to publish some of the results of his studies.

I suppose that, in view of the responsibilities devolving upon the American Church, in connection with the four millions of emancipated Africans in the South, we can hardly expect much from it for Africa, and yet I do not see why. It occurs to me that their new responsibility does not relieve American Christians of their duty to Africa. They ought, it strikes me, to endeavor to come up to the great work which God has lately imposed upon them in the South, without in the least diminishing their hold upon the work in Africa. To keep themselves within the limits of their former contributions and efforts, while the area of their labors has been extended, and the demands upon their liberality multiplied, is to fall behind; it is, to use a phrase current in English politics, "leveling downwards." The better plan would seem to be, to "level upwards," by bringing their contributions up to the necessary calls which Providence is making upon them, remembering that "He that soweth bountifully shall reap also bountifully."

The "encouraging words from a lady in Pennsylvania," published in your August number, are in entire harmony with my own feelings. They do really encourage me, under all the dark Providences that sometimes surround us. I cannot but repeat them here. "It seems to me God has a great future for Africa. Inasmuch as she has suffered, so shall she rejoice. Be not discouraged. Your cause has suffered from opposition, but your bulwarks are strong. The bread cast upon the waters will be found after many days."

E. W. B.

**LETTER FROM MR. ALONZO HOGGARD.**

ARTHRINGTON, LIBERIA, *August 14, 1871.*

DEAR SIR: We are working on our church every day. It is twenty-five feet long and seventeen feet wide; the long way is east and west; the pulpit is in the west. We are doing the work ourselves, and without aid from any missionary organization, or from others but Liberians.

We are all well. The American cotton we planted is full of bloom, and our crops are fine. I thank the Society for aiding me to come to Liberia. I am doing well. This is the black man's home. I am satisfied here.

Very respectfully, yours,

ALONZO HOGGARD.

**LETTER FROM H. W. DENNIS, ESQ.**

MONROVIA, *September 13, 1871.*

MY DEAR SIR: A church building, of native materials, has been put up at Brewerville by the settlers. I learn from Mr. Hoggard that they have commenced to put up one at Arthington. I have aided them, and I am disposed to do what I can to aid them in such a praiseworthy object; for where there are churches and school-houses in any community, it is a sign of Christianity, and an appreciation of education, which are safeguards to any community in preventing them from being led into error.

I have secured the services of Mr. W. H. Jacobs as teacher at Arthington. He had been teaching for a few months at the settlement, and was thus engaged when your letter reached me. The settlers were paying him as best they could. He has ninety-six scholars attending the school, a number of whom are adults. The school at Brewerville is composed of thirty-two scholars, all of whom are children. The citizens of both places are greatly pleased to have a school in their settlement. At each place I have appointed a school committee, to see that the teachers are regular and punctual in the discharge of their duties, and to use their influence to have the scholars also regular and punctual in their attendance.

Yours, very truly,

H. W. DENNIS.

**Receipts of the American Colonization Society,**

*From the 20th of September to the 20th of October, 1871.*

MAINE.			
Augusta—John Dorr, for Liberia College.....	\$10 00	Millford—Wm. Ramsdell, for L. M., \$30; Mrs. J. M. Ellis, H. Moore, each \$10; Dea. Abel Chase, \$5; F. T. Sawyer, \$1; Wm. Gilson, \$10.....	66 00
NEW HAMPSHIRE.			
By Rev. J. K. Converse, (\$334.93.)		Peterboro—R. B. Hatch, Chas. Wilder, each \$5; Miss B. Steele, W. H. Moore, each \$2; Dr. Levi Dodge, S. Tenney, each \$1.....	16 00
Derry—Col. Pres. Ch., \$3.36; First Cong. Ch., J. M. Pinkerton, \$5; Dea. Wm. Anderson, Miss Dana, each \$2; Mrs. Susan Bartley, Mrs. Mary Choate, Mrs. Jane Acker, Mrs. Clara Little, Dea. Jos. Leach, each \$1.....	22 36	New Boston—Mrs. N. C. Crombie, Francetown—Geo. Kingsbury, for L. M., \$30; A. Downs, \$10; Col. Cong. Ch., \$23; J. Kingsbury, \$3; T. Bradford, \$2; Mr. Sawyer, Mr. Farrington, each \$1.....	70 00
Hollis—Taylor Wright, \$5; Rev. David Perry, \$2.....	7 00	Concord—Gov. O. Stearns, Mrs. Clara D. Berry, each \$10; Mrs. R. M. Dairs, Wm. W. Storrs,	
Amherst—Perry Dodge, Rev. Wm. Clark, each \$5; Mrs. C. M. & L. F. Boylston, \$15; H. Eaton, \$2; Rev. Dr. Davis, Mrs. Follansbee, each \$1.....	20 00		

Hon. H. Bellows, each \$5; Dr. Rockwell, Hon. J. E. Sargent, S. Humphrey, each \$3; Dr. Ezra Carter, S. Seavey, Chas. W. Sargent, S. G. Laue, S. B. Page, each \$2; J. A. West, C. W. Moore, each \$1..... 56 00  
**Manchester**—Hon. G. W. Morrison, Dr. John West, each \$10; Mrs. Mary P. Harris, \$5; Mrs. M. Moulton, \$3; Mrs. Wm. Richardson, \$2; C. R. Coburn, A. M. Eastman, P. K. Chandler, C. B. Bradley, H. F. Mowat, each \$1; Col. Smith's Hall, \$3.... 88 00  
**Goffstown**—Rev. S. L. Gerould, \$2; John M. Parker, Hon. D. Steele, Chas. Stinson, each \$5; J. Austin, \$4; B. F. Blaisdell, Dr. D. Little, each \$2..... 25 00  
 By Rev. D. C. Haynes, (\$10.00.)  
**Mount Vernon**—Rev. S. H. Keeler, by a member of his church..... 10 00

344 86

## CONNECTICUT.

**Canton Centre**—Rev. Austin Gardner, to complete his L. M..... 11 50  
 By Rev. Dr. Orcutt, (\$20.00.)  
 "A Friend to the Cause"..... 20 00  
 By Rev. D. C. Haynes, (\$153.32.)  
**Norwalk**—Judge Butler, \$5; Col. Cong. Ch., \$33.18; Col. Bapt. Ch., \$10..... 48 18  
**Greenwich**—Sarah Mead, \$10; O. Mead, H. Mead, T. A. Mead, F. Mead, L. Mead, each \$5; S. N. Brush, J. Lyons, M. Christy, each \$2; B. S. La Laforge, J. Peck, F. Butten, Mrs. E. Clark, each \$1..... 45 00  
**Waterbury**—A. Benedict, G. Kendrick, A. F. Abbott, Mrs. S. A. Scovell, Mrs. Elton, Miss Bronson, each \$5; Rev. Dr. Clark, \$2; C. D. Kingsbury, Miss W. G. Buel, each \$1..... 34 00  
**Stamford**—H. Oothout, 20; Rev. R. A. Twombly, John Furguson, each \$10; T. Davenport, \$5; W. C. Wilcox, Mrs. Elder, each \$2; H. Olmstead, \$1; Col. Union Meeting Pres. Ch., \$75.20..... 125 20  
**Bridgeport**—Edward Sterling, \$20; Col. North Cong. Ch., \$20.19; Capt. John Brooks, \$10; Mrs. A. Bishop, \$7; Mrs. Ira Sherman, D. F. Hollister, H. Lyon, N. Wheeler, J. C. Loomis, each \$5; Mrs. Ellin Sanford, \$10; H. B. Lacy, Misses Wards, each \$2; N. Beardsley, \$1; D. H. Sterling, \$3..... 100 19  
**Litchfield**—Mrs. Allen, \$25; Mrs. Beach, Dr. Buel, each \$20; I. Denning Perkins, \$10; Miss L. Denning, Mrs. McNeil, each \$5; Dr. Porter, \$2; Mr. Bishop, Mr. McNeil, each \$1; Individuals in Meth. Ch., \$11.75..... 100 75

484 82

## NEW YORK.

By Rev. Dr. Orcutt, (\$124.46.)  
**New York City**—Mrs. Hannah

Ireland, \$20; Col. Washington Square Ch., \$35.46..... 55 46  
**Catskill**—Individuals in Pres. Ch., \$30, to make their pastor, Rev. GEO. A. HOWARD, D. D., a L. M.; Misses E. & C. Powers, A Lady, each \$5; V. T. Humphrey, Mrs. Wm. Banks, Jos. Keeler, each \$1..... 43 00  
**Peekskill**—Uriah Hill, S. C. Knapp, each \$5; C. W. Wadsworth, S. H. Mead, J. O. Brown, J. B. Bennett, each \$1; Albert Wells, \$2; in part to make their pastor, Rev. J. N. FREEMAN, a L. M..... 16 00  
**Poughkeepsie**—Rev. Thomas L. Wicks, Prof. W. H. Crosby, each \$5..... 10 00

124 46

## NEW JERSEY.

**Camden**—"From a Family"..... 25 00  
 By Rev. Dr. Orcutt, (\$25.00.)  
**Rahway**—Mrs. Lucy Eddy..... 25 00

50 00

## PENNSYLVANIA.

**Pecksville**—E. Weston..... 5 00  
**Philadelphia**—Pa. Col. Society.... 600 00

605 00

## DISTRICT OF COLUMBIA.

**Washington**—Miscellaneous..... 282 00

## VIRGINIA.

**Alexandria**—Col. in Beniah Bapt. Ch., Rev. C. Robinson, Pastor.. 5 00

## SOUTH CAROLINA.

**Clay Hill**—Sundry persons, to secure a passage in November vessel..... 77 50

## OHIO.

**Piqua**—Rev. John M. Layman... 5 00

## ILLINOIS.

**Abingdon**—Rev. John Crawford. 4 00

## FOR REPOSITORY.

**MAINE**—Portland—Daniel Greene, for 1871..... 1 00  
**NEW HAMPSHIRE**—*New Boston*—Neil McLane, to Oct., 1871, \$1.  
*Mason Centre*—H. D. Richardson, to Oct., 1871, \$1.  
*Manchester*—S. S. Marsden, to Oct., 1871, \$1, by Rev. J. K. Converse..... 3 00  
**VERMONT**—*Burlington*—G. S. Gilmore, to Sept., 1871..... 1 00  
**ALABAMA**—*Mobile*—W. W. Moore, to Nov., 1871..... 1 00  
**OHIO**—*Cunial Dover*—Mrs. S. C. Bickensunderfer, to Sept., 1871.  
*Harmony*—Wm. W. Rice, for 1871, \$1..... 2 00  
**ILLINOIS**—*Abingdon*—Rev. John Crawford, for 1871..... 1 00  
**AFRICA**—*Sierra Leone*—Mohammed Sanusi, to Sept., 1871..... 2 25

Repository..... 10 25  
 Donations..... 1,710 14  
 Miscellaneous..... 282 00

Total.....\$2,008 39



T H E

# African Repository.

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VOL. XLVII.]      WASHINGTON, DECEMBER, 1871.      [No. 12.

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## DEPARTURE OF OUR FALL EXPEDITION.

The barque Edith Rose, Captain A. Alexander, which sailed from Hampton Roads, Virginia, on ~~Monday~~ Tuesday, November 7, direct for Monrovia, had on board two hundred and forty-three emigrants, their baggage, and the customary supplies for their support after arrival in Liberia, sent by the American Colonization Society. The people were very generally in families, and formed one of the most promising companies ever dispatched by the Society, being selections made from two thousand applicants for the means of settlement in the African Republic.

These emigrants were residents of—Richmond, Virginia, 1; Savannah, Georgia, 3; Ellaville, Madison county, Florida, 5; Windsor, Bertie county, North Carolina, 5; Valdosta, Lowndes county, Georgia, 63; and Clay Hill, York county, South Carolina, 166. They have chosen to locate in the land of their adoption—240 at the new and flourishing town of Arthington, and 3 with relatives at Monrovia. Two are communicants, in good standing, of the Presbyterian, 21 of the Baptist, and 29 of the Methodist Churches. Of the adults, 38 are farmers, 3 are blacksmiths, 1 carpenter, and 1 tanner—men who are accustomed to work, and who expect to work. 126 are twelve years of age and upwards, 84 are between two and twelve years old, and 33 are under two years of age.

A few of the emigrants carried with them some means; nearly all possess a fair share of household goods; and quite a number laid in supplies of shoes, blankets, dry goods, farming implements, nails, and other useful articles, at Norfolk, where they gathered for embarkation. Their purchases in that city were

numerous, those at one store alone amounting to some six hundred dollars.

Rev. Elias Hill, leader of the party from Clay Hill, York county, South Carolina, is a remarkable character. He is a pure black, aged fifty-two years, and is greatly afflicted. When seven years old he was attacked by inflammatory rheumatism, and the disease has never left him, but grows worse and worse. His limbs are skin and bone, small as those of a child, and drawn up around his body like handles to a vase. He has no use of his legs; can move his arms a little about his head; yet in intellect he has few superiors, and in piety and Christian graces, and in powers of persuasion, few equals. His father was a native of Africa, purchased himself and his wife when their son was young. Thus "Uncle Elias," as he is familiarly called, became free. Gradually he learned to read and write. He became a preacher and a school teacher. His friends conveyed him from place to place in a spring-wagon, and he sat in an armed chair, cushioned with quilt and comfort, and preaching and teaching through a circuit of ten miles. He has a voice of unusual power and sweetness, and is well versed in the Scriptures.

Among the passengers in the cabin of the Edith Rose are Rev. T. E. Dellon, pastor of the Presbyterian Church, at Marshall, and a citizen of Liberia for the past eleven years, and Mr. Samuel C. Glasgow, who emigrated from Chester county, Pennsylvania, with his family, in 1859, and has evinced much skill and enterprise as a brickmaker and a wheelwright at Clay-Asland, both returning to the home of their adoption after a brief visit to the land of their birth.

The character of the emigrants to Liberia continues to improve, the masses now being composed of the best and most intelligent and enterprising of the colored population—farmers, mechanics, and laborers, in the prime of life; rugged, honest, peaceful, industrious, self-reliant, and thoroughly trained in their callings. While all that go desire to improve their condition, a goodly number are animated with the true missionary spirit of helping to strengthen and extend, by organized settlements, Christian civilization in Africa.

## LIST OF EMIGRANTS FOR LIBERIA.

BY BARQUE EDITH ROSE, FROM HAMPTON ROADS, VIRGINIA, NOVEMBER 7, 1871.

*From Valdosta, Lowndes County, Georgia, for Arthington.*

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
1	Jefferson Bracewell.....	47	Carpenter.....	R. & W.	Baptist.
2	Rhoda Bracewell.....	40	.....	.....	
3	Joseph Bracewell.....	19	.....	Read.	
4	Isaac Bracewell.....	18	.....	Read.	
5	Littleton Bracewell.....	16	.....	Read.	
6	Scinthea Bracewell.....	14	.....	Read.	
7	John Bracewell.....	13	.....	.....	
8	Dennis Bracewell.....	11	.....	.....	Baptist.
9	Nathaniel Bracewell.....	10	.....	.....	
10	Joshua Bracewell.....	5	.....	.....	
11	Sarah Bracewell.....	2	.....	.....	
12	Virginia Bracewell.....	1	.....	.....	
13	Jefferson Bracewell, Jr..	21	Farmer.....	R. & W.	
14	Emily Bracewell.....	16	.....	.....	
15	Henry Bracewell.....	2	.....	.....	
16	Phillis Bracewell.....	6 mos.	.....	.....	
17	Toby Washington.....	24	Farmer.	.....	
18	Laura Lane.....	16	.....	.....	Baptist.
19	Eli Ponder.....	22	Farmer.....	R. & W.	
20	Grace Ponder.....	20	.....	.....	
21	Isaiah Ponder.....	2	.....	.....	
22	Levi Ponder.....	1	.....	.....	
23	Nancy Ponder.....	50	.....	.....	
24	William Dickerson.....	45	Farmer.	.....	
25	Catherine Dickerson....	42	.....	.....	
26	Polly Dickerson.....	21	.....	.....	
27	Frances Dickerson.....	17	.....	.....	Baptist.
28	Sarah Dickerson.....	16	.....	.....	
29	Grace Dickerson.....	14	.....	.....	
30	William Dickerson, Jr..	10	.....	.....	
31	Lewis Dickerson.....	6	.....	.....	
32	Andrew Turkett.....	38	Farmer.....	.....	
33	Edith Turkett.....	40	.....	.....	
34	Mary Turkett.....	15	.....	.....	
35	Annice Turkett.....	11	.....	.....	
36	Moses Turkett.....	8	.....	.....	Baptist.
37	Cornelia Turkett.....	6 mos.	.....	.....	
38	James Robertson.....	21	Farmer.....	R. & W.	
39	Henry Jones.....	38	Farmer.....	.....	
40	Martha Jones.....	28	.....	Read....	
41	Jefferson Jones.....	7	.....	.....	
42	Henry Jones.....	1	.....	.....	
43	Lewis Hart.....	24	Farmer.....	R. & W.	
44	Judy Hart.....	30	.....	.....	
45	Laura Yerby.....	14	.....	.....	Baptist.
46	Lawson Yerby.....	10	.....	.....	

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
47	Cæsar White.....	34	Farmer.....	R. & W.	Baptist.
48	Elizabeth White.....	38	.....	.....	Baptist.
49	Katie White.....	12	.....	.....	.....
50	Isaac White.....	11	.....	Read.	.....
51	Jonas White.....	9	.....	Read.	.....
52	Mary White.....	8	.....	Read.	.....
53	Frances White.....	6	.....	.....	.....
54	Ann White.....	4	.....	.....	.....
55	Wesley White.....	2	.....	.....	.....
56	Simmie White.....	6 mos.	.....	.....	.....
57	Hood Kershaw.....	40	Farmer.....	.....	Baptist.
58	Mary Kershaw.....	25	.....	.....	Baptist.
59	Reuben Kershaw.....	15	.....	.....	.....
60	Lewanna Kershaw.....	10	.....	Read.	.....
61	Charlotte Kershaw.....	8	.....	.....	.....
62	John Kershaw.....	5	.....	.....	.....
63	James Kershaw.....	1	.....	.....	.....

*From Savannah, Georgia, for Monrovia.*

64	Phillis Joiner.....	22			
65	Willa Joiner.....	20			
66	Lunnon Joiner.....	18			

*From Ellaville, Madison County, Florida, for Arthington.*

67	Bristow Wright.....	26	Farmer.....	R. & W.	Methodist.
68	Charity Wright.....	21	.....	.....	Methodist.
69	Joseph Wright.....	5	.....	.....	.....
70	Eliza Wright.....	2	.....	.....	.....
71	Leah Wright.....	6 mos.	.....	.....	.....

*From Richmond, Virginia, for Arthington.*

72	John Williams.....	26	Farmer.....		
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*From Clay Hill, York County, South Carolina, for Arthington.*

73	Elias Hill.....	52	Minister.....	R. & W.	Baptist.
74	Thomas Simpson.....	15	.....	R. & W.	Baptist.
75	Madison Hill.....	63	Farmer.....	Read....	Baptist.
76	Easter Hill.....	40	.....	.....	Presbyter'n.
77	Milas Hill.....	32	Farmer.	.....	.....

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
78	Tony Hill.....	44	Farmer.....	.....	Methodist.
79	Francis Hill.....	40	Farmer.	.....	
80	Martha Hill.....	35	.....	.....	
81	Mary Jane Hill.....	16	.....	.....	
82	Francis Hill, Jr.....	14	.....	.....	
83	Eliza Hill.....	11	.....	.....	Presbyter'n.
84	Lucinda Hill.....	7	.....	.....	
85	Lucy Hill.....	5	.....	.....	
86	Andrew Hill.....	1	.....	.....	
87	John C. Moore.....	30	Farmer.....	R. & W.	
88	Martha A. Moore.....	27	.....	.....	
89	Sinthea A. Moore.....	6	.....	.....	
90	Samuel B. Moore.....	5	.....	.....	
91	Elphonso C. Moore.....	4	.....	.....	
92	Mary Bell Moore.....	1	.....	.....	
93	June Moore.....	26	Farmer.....	R. & W.	Baptist.
94	Adeline Moore.....	23	.....	.....	
95	Samuel E. Moore.....	4	.....	.....	
96	Wallace F. Moore.....	3	.....	.....	
97	James S. Moore.....	1	.....	.....	
98 <sup>c</sup>	David Moore.....	10	.....	.....	
99	Scott Mason.....	33	Farmer.....	Read....	
100	Abigail Mason.....	33	.....	.....	
101	Silvanus Mason.....	10	.....	.....	
102	Thomas Mason.....	8	.....	.....	Baptist. Baptist. Methodist.
103	Francis Mason.....	8	.....	.....	
104	Johnson Mason.....	6	.....	.....	
105	Roxanna Mason.....	4	.....	.....	
106	Barney H. Mason.....	1	.....	.....	
107	Andrew Cathcart.....	77	Farmer.....	Read....	
108	Frances Cathcart.....	60	.....	.....	
109	Adeline Cathcart.....	31	.....	.....	
110	Eliza Cathcart.....	22	.....	Read.	
111	Scinthie Cathcart.....	21	.....	R. & W.	
112	Laura Cathcart.....	16	.....	.....	Farmer.
113	Miner Cathcart.....	38	Farmer.	.....	
114	Katie Cathcart.....	30	.....	.....	
115	Luster Cathcart.....	13	.....	.....	
116	Simon Cathcart.....	11	.....	.....	
117	William Cathcart.....	7	.....	.....	
118	Emma Cathcart.....	2	.....	.....	
119	Mary Ann Cathcart.....	3 mos.	.....	.....	
120	Solomon Hill.....	30	Blacksmith.	.....	
121	Patsy Hill.....	23	.....	.....	Farmer.
122	Easter Hill.....	7	.....	.....	
123	Mollie Hill.....	6	.....	.....	
124	Emma Hill.....	4	.....	.....	
125	Milas Hill.....	2	.....	.....	
126	Patsy Hill.....	4 mos.	.....	.....	
127	Robert Tate.....	40	Farmer.	.....	
128	Polly Tate.....	35	.....	.....	
129	Ela Tate.....	15	.....	.....	Methodist.

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
130	Rachel Tate.....	14			
131	Andrew Tate.....	11			
132	Madison Tate.....	7			
133	Samuel Tate.....	1			
134	George R. Garrison.....	36	Farmer.....	R. & W.	Methodist.
135	Adeline Garrison.....	48	.....	.....	
136	Lot Garrison.....	10	.....	R. & W.	
137	Miles Garrison.....	33	Farmer.	.....	
138	Henrietta Garrison.....	29	.....	.....	
139	Harriet Garrison.....	17			
140	John Garrison.....	6			
141	William Garrison.....	3			
142	Sarah Jane Garrison.....	4 mos.			
143	Amzi Garrison.....	24	Farmer.		
144	Emeline Garrison.....	20	.....		Methodist.
145	Joseph S. Garrison.....	5 mos.			
146	Peter Bigger.....	14			
147	Pusley Garrison.....	20	Farmer.....		Methodist.
148	Rachel Garrison.....	20	.....		Methodist.
149	Thomas Garrison.....	1			
150	Alfred Tate.....	38	Farmer.....	Read...	Methodist.
151	Sarah Tate.....	19	.....	.....	Methodist.
152	James Alex. Tate.....	6 mos.			
153	Joseph Watson.....	21	Blacksmith...	Read.	
154	Lydia Watson.....	18			Methodist.
155	Peter Watson.....	64	Blacksmith.....		Methodist.
156	Phillis Ann Watson.....	43	.....		Methodist.
157	Rufus Andrew Watson..	16	.....	Read.	
158	McEwen Watson.....	14			
159	John I. Watson.....	10			
160	Francis Watson.....	8			
161	Sallie Watson.....	6			
162	David W. Watson.....	1			
163	Margaret I. Watson.....	24			
164	Martha E. Watson.....	6			
165	Minerva C. Watson.....	4			
166	Mary Jane Watson.....	1			
167	Martha Ann Walkup...	33	.....	Read...	Methodist.
168	John Walkup.....	14			
169	Scinthie Walkup.....	13			
170	Nancy Walkup.....	10			
171	Levinia Walkup.....	11			
172	Henry J. Walkup.....	8			
173	Mary Ellen Walkup....	3			
174	Eliza Jane Walkup.....	1			
175	Silvanus Watson.....	22	Farmer.....	Read.	
176	Emeline Watson.....	20			
177	Major D. S. Watson.....	2			
178	Anna Watson.....	10 mos.			
179	Russell Thomason.....	28	Farmer.		
180	Sarah J. Thomason.....	24			
181	Thomas A. Thomason...	5			

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
182	John F. Thomason.....	2			
183	Charles E. H. Thomason.	3 mos.			
184	Mary Partlow.....	54			Baptist.
185	Emily A. Partlow.....	14			
186	Mary Partlow.....	10			
187	Charles Bryant.....	38	Farmer.....	Read....	Methodist.
188	Martha L. Bryant.....	32			Methodist.
189	Joshua L. Bryant.....	13			
190	John K. Bryant.....	11			
191	Edward C. Bryant.....	9			
192	Jane H. Bryant.....	7			
193	Charles D. Bryant.....	4			
194	James Bryant.....	2			
195	Martha R. Bryant.....	1 mo.			
196	Joshua Bryant.....	33	Farmer.....		Methodist.
197	Mary E. Bryant.....	23			Methodist.
198	Joshua Bryant.....	10			
199	Andrew J. Bryant.....	7			
200	Sarah Ann Bryant.....	4			
201	Isaac Bryant.....	2			
202	Aaron Bryant.....	7 mos.			
203	Hilyard Wright.....	30	Farmer.....	Read....	Methodist.
204	Harriet Wright.....	29		Read....	Methodist.
205	Elijah Wright.....	10			
206	Andrew B. Wright.....	7			
207	James Wright.....	4			
208	Thomas Wright.....	1			
209	Jacob Smith.....	44	Farmer.		
210	Margaret R. Smith.....	40			Methodist.
211	Eliza J. Watson.....	17			
212	Margaret J. Watson.....	1			
213	Henry J. Watson.....	62	Farmer.....		Methodist.
214	Sallie Watson.....	58			Methodist.
215	Sarah Watson.....	20			
216	Hannah Watson.....	8			
217	Mary Watson.....	2			
218	John Watson.....	6 mos.			
219	Samuel McCollom.....	40	Farmer.....		Methodist.
220	Fannie McCollom.....	31			Methodist.
221	John A. McCollom.....	17			
222	Hannah McCollom.....	14			
223	James McCollom.....	8			
224	Sallie McCollom.....	1			
225	Minor Currence.....	28	Farmer.....	Read....	Methodist.
226	Mary J. Currence.....	27			Methodist.
227	John Currence.....	4			
228	Mary Emma Currence...	1			
229	Samuel Barnet.....	30	Farmer.		
230	Martha Barnet.....	36			
231	Catharine Barnet.....	18			
232	Henry L. Barnet.....	8			
233	Isaac N. Barnet.....	4			

No.	Name.	Age.	Occupation.	Educat'n.	Religion.
234	Mary J. E. C. Barnet...	1	Farmer.		
235	Nelson Knox.....	21			
236	Sarah Knox.....	10			
237	Frank Knox.....	5			
238	Rachel A. Knox.....	1			
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*From Windsor, Bertie County, North Carolina, for Arthington.*

239	Peter Mountain.....	41	Farmer.....	R. & W.	Baptist.
240	Amelia Mountain.....	35	.....	R. & W.	Baptist.
241	Penelope J. Mountain..	11	.....	R. & W.	
242	Violet Hoggard.....	72	.....		Baptist.
243	Stephen Hoggard.....	18	.....	R. & W.	

NOTE.—The foregoing named persons make a total of 13,594 emigrants settled in Liberia by the AMERICAN COLONIZATION SOCIETY.

#### COLONIZATION MEETING AT POUGHKEEPSIE, N. Y.

A meeting to promote the interests of the American Colonization Society was held at the Rev. Mr. Van Giesen's church, on Sunday evening, October 22. The gathering was a large and most interesting one. Addresses were made by the Rev. Dr. Samson, lately President of Columbian College, Washington, D. C., and the Rev. Dr. Orcutt, Traveling Secretary of the Colonization Society. A great deal of interest was manifested on the part of those present in a Society, the main object of which has been thought by many to be impracticable. However true this may be, it will not be denied that its efforts thus far have been of real Christian philanthropy, and as such is deserving of attention, and of a patient hearing. It is held by the friends of this Society that the African can reach the full dignity of manhood more rapidly in a country of their own than in a country where their efforts are paralyzed by their relation of inferiority to the dominant race. Liberia has been selected as the country in which the experiment is to be tried, and it is believed that the success of the scheme there would tend to elevate the colored race everywhere. The addresses of the gentlemen named were marked by ability and enthusiasm, besides presenting much interesting information relative to the objects of the Society.

To the foregoing, taken from the *Poughkeepsie News*, should



be added the following letter from the distinguished Prof. Morse, who had consented to preside on the occasion:

NEW YORK, October 20, 1871.

Rev. F. B. WHEELER, D. D., *Poughkeepsie, N. Y.*

MY DEAR SIR: I have been in the city all the week on pressing business, and cannot return to Poughkeepsie until late on Monday. This makes it impossible for me to be present or to preside at the Colonization meeting on Sunday evening. Make my kind regards to Dr. Orcutt with my regrets.

Respectfully, your obedient servant,

SAM'L F. B. MORSE.

#### COLONIZATION ADDRESSES AT LITCHFIELD, CONN.

The Rev. D. C. Haynes, of Boston, District Secretary of the American Colonization Society, was in Litchfield on Sunday, October 8, and spoke in two or three of the churches in behalf of the objects of the Society. His address in the evening at St. Michael's occupied about an hour, and was extremely interesting. The object of the Society is to provide the means of settlement in Liberia for negroes of the right kind, and so to remove them from the poverty and the oppression of prejudice under which they suffer here, and put them in the way of maintaining themselves in comfort and respectability. To the extent of its means the work has been a complete success. They have sent fifteen thousand negroes—of whom twenty-six hundred have gone since emancipation. These people have founded a veritable nation. They have attracted to themselves, reclaimed from heathenism, and drawn within the circle of their government and civilization and religion, numbers of the native tribes, until Liberia, as it exists to-day, comprises a civilized, homogeneous, and thriving population of six hundred thousand. Its Government is a Republic. Its flag is known on the seas. It is diplomatically recognized by the leading nations of the earth. We have a Minister Resident there. It has its common-school system and its College, and there are numerous churches of seven different denominations.

Thus the enterprise of the Society has a twofold aspect, that of a philanthropic work, and that of a missionary work, and Mr. Haynes urges the claims of the Society upon two separate grounds—the benefit to the negro and the benefit to Africa. The first of these arguments has been put beyond dispute by experience. A vast number of the negroes here are in depressed circumstances. Besides all that is included in their being the victims of caste, they are in poverty and ignorance, with small prospects of bettering their condition. The Colonization Society provides them with a free passage to Liberia, gives

them twenty-five acres of land to a family, and guarantees their subsistence for six months. Landed in Africa, thus started in the world and breathing an air free of all class feelings, they stand erect—they go to work and prosper. A man who some years ago was a barber in this country is now the Attorney General of Liberia, and the owner of a hundred and fifty acres of land. Within a few weeks there have arrived two vessels—one in Boston, one in New York—laden with the products of that land, such as dyewood, palm-oil, coffee, and the like. The climate is more congenial to them than this. They like their situation, and consider the country the black man's El Dorado.

The more important argument derived from the missionary and civilizing results of the work is very striking. Africa constitutes one fifth part of the land surface of the globe, and has a population of 150,000,000: double that of this whole continent. Except in the colonies on the Coast, the natives are sunk in barbarism and heathenism. It is a vast missionary field. The people sent out by the Society become missionaries by necessity: they can't help it. They carry with them industry, order, civilization, the English language, and Christianity. They extend these, together with the education which they establish, into the interior. They are leaven to leaven the whole mass. The natives of the interior are sending their children in to be educated in the schools of Liberia, and more than sixty churches have been established, all composed in part and some entirely of natives rescued from heathenism. Through this Society therefore seems to be solved a problem apparently otherwise insoluble—that of Christian missions to Africa, for the climate has been fatal to nearly all other attempts. White men cannot live in it. Of those who have gone thither as missionaries, almost all have either died or been forced away to save their lives.

The Society considers itself justified, by the importance of its work in both aspects and by its success, in asking for liberal and continuous aid. All that we have briefly sketched as accomplished fact has been accomplished by the 15,000 whom it has sent out. And all that is wanted, in order to continue and extend the work, is money. The whole cost of what the Society does is one hundred dollars for each person. They do not urge any one to go. On the contrary, they have many more applications than they can answer, and they select from them such persons as are best fitted to go: such as will do well for themselves and for the country. There are now about two thousand applicants, and only a fraction of them can be sent for want of means. Next month an expedition will go, consisting of about two hundred and fifty.

The machinery is all in existence. All now needed to take

an indefinite number of negroes from distress and degradation, and put them in reach of comfort and respectability, and through them at the same time to carry Christian missions indefinitely into the interior of Africa, is money.—*Litchfield Sentinel*.

#### FIFTY YEARS OF MARRIED LIFE.

We sincerely congratulate our friend and brother of a third of a century's standing, and his truly excellent wife, the Rev. Dr. and Mrs. Seys, on their attaining the fiftieth anniversary of their married life, the interesting particulars of the celebration of which are thus sketched in the Springfield (Ohio) Republic. Theirs have been years of heroic missionary labor in their native Isle in the West Indies, on the shores of benighted Africa, and in the United States. May they long be spared on earth, and then meet in glory everlasting:

A very pleasant affair, most admirably arranged and managed—faultless, in fact, in every respect—was the golden wedding of our distinguished and most highly esteemed fellow-citizen, Rev. John Seys, D. D., (formerly missionary at Liberia for many years, and afterward United States Minister to that Republic,) and his accomplished wife, Mrs. Anna Osborn Seys. The exercises occurred at the family residence, on South Market street—one of the pleasantest private residences in the city—which was brilliantly lighted, and stood with open doors for the reception of a large number of guests.

At about 8 o'clock the venerable T. A. Morris, D. D., senior Bishop of the Methodist Episcopal Church, addressed the aged couple, in remarks appropriate to the celebration of the fiftieth anniversary of the wedding ceremony, which was performed on the 28th of September, 1821, in the West Indies.

Rev. Dr. Seys then read the following "Golden Wedding Poem," addressed to his amiable and beloved partner, Mrs. Anna O. Seys:

What! fifty years ago, why, dear?

To me it seems but yesterday

I took that hand and drew you near,

And then we gave ourselves away.

What—fifty years since we were wed!

Sure, time is only mocking, dear;

I think I hear you when you said

"I will"—the parson standing near.

And yet, 'tis true. Your silver hair,

My wrinkles, and white beard, say so,

And the babes—why, *their* babes are here—

All tell 't was long—long time ago.

How time has flown, and in its flight  
 How many varied scenes we've passed;  
 But the longest day and darkest night  
 Have flitted by and gone at last.

What though the journey has been rough,  
 And we have had our toil and care?  
 That faithful heart has been enough  
 To take of both the larger share.

What though we've braved the stormy deep,  
 Buried loved ones on Afric's shore?  
 In all *my* sorrows *you* would weep,  
 And bind up every heart-felt sore.

And yet there is a stronger power,  
 Of all support the proper source,  
 'Tis God—our Father—the High Tower,  
 In which we've hid through all our course.

To Him we'll lift the voice of praise,  
 For mercies, blessings, strength and grace—  
 Strength just suited to our days,  
 And helped us through our Christian race.

And now, as thus we start again,  
 I pledge thee with this other ring  
 For life's eleventh hour, and then  
 God's praises we will ever sing!

There we'll cast our glittering crown  
 Before the great supreme, "I Am!"  
 And join our loved ones to sit down  
 At the marriage supper of the Lamb!

While reading the lines referring to the bestowment of the ring, Mr. Seys placed it upon his wife's finger.

The children and grandchildren of Dr. and Mrs. Seys were present—namely:

Dr. Henry H. Seys and wife and daughter Minnie, of Oil City, Pennsylvania.

C. De Wint Seys and wife and three children, of Nokomis, Illinois.

Jason N. Phillips and wife and three children, of Springfield, Ohio.

Clement T. Seys, of Springfield, Ohio.

The next ceremony was the christening of little Anna Seys Phillips, daughter of Mr. and Mrs. Jason W. Phillips, and little John Osborn, son of Mr. and Mrs. C. De Wint Seys.

Afterward, on an announcement to that effect by Rev. L. Clark, of the High street Methodist E. church, Dr. Henry H. Seys, of Oil City, made the following most appropriate and beautiful address, in behalf of the children, to the parents:

Though speech is silver and silence gold, it is but right, my dear parents, that, as a representative of your children, I should express our feeling on this auspicious occasion.

Golden are our congratulations that you have lived to see this night—many and fervent are our wishes that the time is far off when the cord shall be broken which has so long bound you together.

Had it been yours, on that day fifty years ago, to have lifted the curtain that hid the future; could you have looked along the pathway your feet must tread down the road that you must wander hand in hand so many years; could you have seen the hours of sorrow and care, of labor and toil, the perils by land and sea before you; "beneath what constellations" you must stand; into what homes, "alien, and not yours," you must enter; could you have seen the little hands which yours would clasp only to loose the hold, the little feet that were to patter beside you, soon to fall away, the voices that were to call you father and mother, quickly to be silent forever; could you have seen the graves, covered by northern snows, shifting sands, and ocean waves, where, in the long ago you have buried your treasures—

"Brows of beauty, bosoms of snow—  
Heaps of dust—but you loved them so!"

Then those trinkets and tresses of hair! Could you have known how often your arching heart would, in the years to come, cry out in vain for

———"The touch of a vanished hand!  
And the sound of a voice that was still!"

Could you have foreseen all this—well might you, in the bitterness of spirit, have prayed the end might come.

But *now* you look back to the beginning. Not all sorrowful have been the days of your pilgrimage; pain has not been unmixed with pleasure; care and toil, not unrelieved with rest and peace; and some are still left to cheer you in these latter years; and many are the bright spots on which memory can with pleasure linger.

"There was an old belief, that in the embers  
Of all things their primordial form exists.  
And cunning alchemists  
Could recreate the rose with all its members  
From its own ashes, but without its bloom—  
Without the lost perfume—  
But alas! no wonder-working occult science  
Can form the ashes in our hearts once more  
The rose of youth restore!  
No craft of alchemy can bid defiance  
To time and change, and for a single hour  
Renew this phantom flower!"

Forget, then, the dark places in the past; remember only the sunny meads. Forget the darkness and storm, the rough and rugged ways, that have led you hitherward: remember

only the sunshine and flowers; and look forward, as you did then, and as we, whose love would shield you from every burden, will ever pray it may be, to a future as golden in its happiness as was this day to you fifty years ago.

At the close of this touching address, delivered in a most graceful and appropriate manner, the guests were invited to the dining hall, where a sumptuous repast was spread, and was heartily enjoyed by all present.

On a table in one of the rooms was displayed the presents from the children and others to Mr. and Mrs. Seys. Among them were a gilt China tea set from the sons and daughters, a beautiful clock from Mr. and Mrs. J. W. Phillips, and other articles of beauty and value.

Mr. and Mrs. Seys appeared quite well, and received the guests with great cordiality.

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#### THE END OF SLAVERY ON THIS CONTINENT.

The initial steps have been taken in the Brazilian Chamber of Deputies which are to lead to the gradual extinction of slavery throughout the Empire. The Emperor had previously made a promise to that effect, and the bill introduced by the Minister of Agriculture has the support of the Government, and will undoubtedly become a law. Its chief features are the establishment of the principle of free birth, as regards future generations; facilities for obtaining liberty, as regards existing generations, and as relates to the vested interests affected by the first limited compensation.

The bill declares, that all children born of slaves, after its date, shall be held as though born of free mothers, with the exception, that they may be made to serve as apprentices until they are twenty-one years of age. Existing generations of slaves are granted the right to inherit and hold property, and to obtain liberation peremptorily on tender of the amount of official valuation.

Besides these indirect measures for the advantage of those now held in slavery, there are many other complementary ones for the protection of freedom, such as the *ex officio* advocacy of the public prosecutors, the summariness of suits, the guardianship and primary jurisdiction of the Orphan Courts, the encouragement of the commutation of slavery by free service of not more than seven years, and the exemption of all liberations from tax and every expense. The slaves of the nation are at once emancipated, and the proximate liberation of the monastic slaves is provided for.

When slavery is done away with in Brazil, involuntary servitude will substantially cease to exist on the Western Conti-

nent. The system of peonage in Mexico is hardly consistent with free institutions, and there is a mitigated form of slavery in Curaçoa, and one or two other of the dependencies of Holland in the Caribbean sea; but these traces of a kind of civilization differing essentially from that of the present day will soon wholly disappear.—*Argus*.

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#### SOUTH AFRICAN DIAMOND FIELDS.

The *Alta California* has the subjoined letter, dated at Klip Drift Diamond Fields, May 25th:

Since my last, the Orange Free State sent a command of 1,000 Burgers to Cawood's Hope, twenty miles below here, to enforce the miners to pay the State a royalty or license for mining. The miners, who are 3,000 strong and mostly English, immediately armed and threw up entrenchments, determined to resist the tax. In the meanwhile the Colonial British Government was called upon for arms and protection. They sent 250 muskets from Cape Town to Cawood's Hope, and distributed them and a lot of cartridges among the miners. At the same time the Government of the colony warned President Brand, of the Orange Free State, not to fire upon British subjects, or it would be considered as a declaration of war against the British Government. The Governor also ordered up the frontier mounted police, 600 strong. Cawood's Hope is on the east side of the Vaal, and is claimed by the Free State, and also by the natives, who say it was wrested from them by that Government. A mixed commission is still sitting at Bloembaf, 100 miles up the river, and the latest rumors are, that it has been decided in favor of the natives; consequently, as the natives have turned it over to the English Government, it will have the control of the whole of the diamond fields on both sides of the river.

Klip Drift and Pniel have altered considerably in the last six months. They look more like towns now, but most of the miners have gone to other camps. Stone, iron, and brick houses are more numerous now than tents. They are mostly wholesale and retail stores, hotels, and there is one bank, (Standard and South African Bank,) and a post office at each place.

About a month ago an immense rush (3,000 men) took place to "Moonlight Rush," thirty miles down the river, and close to the banks on the Klip Drift side. A diamond was found on the surface one moonlight night; hence the name. An immense number of diamonds have been found. They have there the same kind of gravel that we have here. Helron, twenty miles above, has also turned out some rich mines, and shows a large list of finds.

At present the greatest rush is taking place from all quarters to a farm twenty miles south of Pniel Mission station, and twenty miles from the river. It is supposed to be the original mine or matrix of the diamond fields. All the adjoining farms, north and south, are diamondiferous, and are being thrown open to miners by the owners, at a license of 10s. per month for a claim of 30 feet square. Provisions are cheap; board at the restaurants at £4 per month. There are at least 4,000 miners at this place, (Du Toit's Pan,) and the finds are numerous, and a great many large diamonds among them. There is room for 2,000 miners in this district. An American company found a seven and an eight carat diamond, after two weeks' work fluming, and after a second run of water. They sold it on the fields for £100: very good for a start.

A man next to them found a 61½ carat diamond last week after the third shovelful, and immediately left for home, leaving his claim to the first jumper who might squat on it. The diamond is worth £5,000.

A private letter to a gentleman at Pniel, from his relative at Du Toit's Pan, says: "Yesterday, May, 8th; were found the following diamonds, which I have seen, viz: one each, 79, 22, 20, 15½, 15, 10, 4, 2½, and 1½ carats." Not bad this, for a single day.

A correspondent at Du Toit's Pan writes, under date of May 10th: "This morning, before breakfast, a 53 carat and 47 carat were found. A young lady, sorting near us, got an 8½ afterwards; and I know of a 6, 15, and 16 carat to-day besides."

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#### THE AFRICAN AND HER BIBLE.

Rev. Robert Moffat, the celebrated Missionary of South Africa, is now in England. "In one of my early journeys," he says, "I came with my companions to a heathen village on the banks of the Orange River. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a little milk, and was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river.

"When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached, with a cooking vessel on her head, and a leg of mutton in one hand, and water in the other. She sat down



without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent, till affectionately entreated to give us a reason for such unlooked-for kindness to strangers. Then the tear stole down her sable cheek, and she replied, 'I love Him whose servants you are; and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

"On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul, in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm, when in his school some years before.

"'This,' said she, 'is the fountain whence I drink; this is the oil which makes my lamp to burn.' I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of our Heavenly Father."

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#### LIBERIA COFFEE, SOAP, AND INDIGO.

We were shown yesterday, by Mr. Edward S. Morris, of this city, some fine specimens of Liberia coffee, shelled from the dried hulls by a machine invented and made here for this purpose, and which is shortly to be sent to Liberia, to be used on the plantation of Mr. Anderson, Speaker of the House of Representatives of the Republic. The coffee is usually shelled while the pulp is soft, and hence its light appearance, which is produced by the escape of the material oil. But this Liberian coffee has a rich brown hue, owing to the fact that the nut or berry was kept until dry, and shelled in that state to preserve its flavor. The consequence is, that it is essentially richer than the ordinary coffee.

The enterprise has been in progress for several years, Mr. Morris having conceived the design himself, and having visited Liberia to carry it out, and to induce a larger cultivation of coffee, indigo, and other products, instead of the sugar formerly engrossing all attention. The machine referred to is patented both here and in Liberia, a Patent law having been perfected and passed in the African Republic, allowing patent rights there to inventors of all nations, a somewhat more liberal policy than many greater Governments have adopted.

We are pleased to learn that the coffee culture has taken root firmly in Liberia, and that we may expect a shipment of a thousand bags to Philadelphia in due time. We have been shown, also, some rich and fragrant palm-oil soap made in Li-

beria, the manufacture of which is being pursued intelligently, and this article is likely to become an important export to Philadelphia. It exceeds in beauty and odor any similar soap we have seen. The palm grows luxuriantly in Liberia, and the oil has been a prominent article of commerce; but this is the first appearance of palm-oil soap. Good indigo is also raised, and the product is increasing. Mr. Morris has specimens of this and the other articles.

There seems to be far more stir in Liberia than ever before. Schools have been established in the settlements, and a useful College.—*Philadelphia North American*, November 2, 1871.

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#### MISSIONARY FREEDMEN.

Two hundred freedmen wish to locate at Arthington, the new interior settlement in Liberia, on the St. Paul's river, twenty-five miles from the Atlantic ocean. Pious black men, numbering, with their families, more than two thousand souls, desire to aid in building up a Christian Republic in Africa, the home of their ancestors. The generous English philanthropist—Robert Arthington, after whom the settlement was named, has expressed an earnest desire that a chain of Christian settlements may speedily reach the Niger river, the great Mississippi of Africa. In this way we may hope to break up the internal slave-trade, and introduce the Christian religion among the Pagan and Mohammedan nations of Central Africa. The work, once fairly started, will become a permanent, self-sustaining missionary enterprise. The Lord gave the Israelitish freedmen of Egypt favor in the sight of the Egyptians, "so that they lent unto them such things as they required." Will not American Christians gladly aid these African freedmen, who desire to cross the ocean, "singing the songs of Zion," and taking with them, as "good soldiers of Jesus Christ," the sword of the Spirit—the precious Bible, to rescue their native brethren from the bondage of Satan and win them to Christ?

While Great Britain is extending the English language and the blessings of Christian civilization among the millions of Hindustan in Asia, and building up towns and cities in Australia and New Zealand, there seems to be a distinct providential call to American Christians to respond generously to the appeals of the pious freedmen for aid to reach Liberia. The anxiety to go does not result from solicitation, but the applicants are self-moved. There is a love for the land of their fathers, and a sincere desire to be useful to the natives of Africa.—*T. S. M., in the Presbyterian*.

## OUR MISSION.

From the foundation of Liberia up to now, philanthropic and Christian friends in foreign countries, and more especially in the United States, have, by donations of money and by the raising up and sending out of missionaries, white and colored, sustained the work of first establishing and then perpetuating Christian religion, with its concomitants of preachers and school teachers, in this country. As early as May, 1827, Mr. Ashmun, writing from his gubernatorial chair to the Colonization Society, said: "I, therefore, beg respectfully, but most pressing, to recommend, as in my opinion the only means of rendering this colony what it is intended to be made, the truly Christian and civilized asylum of an outcast race of men, the immediate engagement of at least one laborious Christian minister, of the most ardent piety and untiring zeal." Just prior to this, the Governor had said: "Let the minister have no other engagement in the colony, no other work on earth, to divert his attention from his spiritual charge."

Thus we have had and now have the Methodist Episcopal Mission, the Protestant Episcopal, the Presbyterian, the Lutheran, and the Baptist Missions, all of which are more or less supported out of the funds raised by these respective denominations in America, and appropriated for the promotion of the cause of Christ throughout the world. The effects for good of this Christian helping hand, thus extended to Liberia, are vast and untold. Whatever of Christian piety, of educational development, and of moral progress that may to-day be found in the Liberian communities, owe much of their origin to these Christian Missions.

The least recipient of these foreign charities, we believe, has been the Baptist of this country. This denomination began in 1824, under the celebrated Lott Cary, upon its own independence. Subsequently, however, it was taken up by the American Baptist Board, (Northern and Southern.) This aid was stopped upon the outbreak of the American war.

In January of this year the Rev. A. D. Phillips, sent out by the Southern Baptist Mission Convention, visited the Baptist churches in this country, and returned home in April. We learn, that as a consequence of his visit, the aiding connection of the Baptist Mission in America has been re-established with the Baptist Church here, and more extended operations of that Church began, under the supervising control of our well-known citizen, Mr. B. P. Yates, as financial and managing agent. Operations among the heathen have been already established, and schools and churches opened among the natives of the Junk and Little Bassa sections of the country.

It seems to be the spirit of all the Foreign Mission Boards

now, to have their operations here pushed more directly and actually among the aborigines. They are all gradually withdrawing their pecuniary support from the work of sustaining churches and ministers immediately among the settlers, or Americo-Liberians, as some call us; and, as we would term it, giving the gentle hint to the Churches here that near enough has been done unto you. You should now be getting able to step alone. But when you go—practically, actually, and unequivocally go—among “the heathen by whom you are surrounded,” we, by our aid, our prayers, and our purse, will go with you. A hint, the justness of which the Churches here can but acknowledge.—*The Republican of Monrovia.*

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MARSHALL, LIBERIA.

LETTER FROM REV. THOMAS E. DILLON.

BARQUE EDITH ROSE, HAMPTON ROADS, November 6, 1871.

MY DEAR SIR: Being on board the Edith Rose, and about to sail for Liberia, my home, I have not time to write you a long letter at present, nor in such style as I desire, and as the subject merits; but I cannot repress the disposition to say something. As a citizen of the Republic of Liberia, with eleven years' experience there, I can most cheerfully testify that, with all its errors, ignorance, and poverty, I prefer it above all others.

The Americo-Liberians are anxious to welcome their brethren from the United States of America to the land of perfect equality, and to share with them in the riches of the soil, the salubrity of the climate, and the responsibilities and joys of a negro nationality. They want men of industry and enterprise—*working bees, not drones.*

There are our palm groves, and camwood forests; mountains of iron, gold mines, and precious stones; our ship-building timbers and other valuable woods; with every variety of soil, suitable for the growing of sugar cane, coffee, cotton, ginger, peanuts, coconuts, and, in a word, all the productions of a tropical climate. Also, rice, indian corn, sweet potatoes, eddoes, cassava, oranges, mango plums, pine apples, bananas, &c.

Our wilderness is full of game, hogs, cattle, deers, &c. Fowls darken the atmosphere and line the banks of the rivers. Schools and churches are beginning to rise in every direction, and the Macedonian cry is reverberated by millions of heathen, “*come over and help us.*”

There are now two hundred and forty-three emigrants on board this vessel, being sent to Liberia by the American Colonization Society. Judging from their appearance, I regard them among the most hopeful people ever sent by your Society. They seem well satisfied with their determination to go to Liberia, and are in high spirits. As I was leaving home last summer, the people of Marshall requested me to ask your Society to send them some emigrants. And since arriving in this country I have received letters to the same effect.

This I know you cannot do, as your policy is (which I think a just one) to allow the people to select their own homes, and upon their own responsibility. But I think that some of the emigrants would do as well in Marshall and its vicinity as any where in Liberia. The large number of rivers, the superior fish and oysters, and the great abundance of unimproved public lands—in many instances covered with palm trees, the best of soil, good water, and schools and churches, together with many other advantages, render it a most lovely place, if not the garden-spot of our highly favored Republic.

Your obedient servant,

THOMAS E. DILLON.

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OUR SIERRA LEONE CORRESPONDENCE.

FREETOWN, SIERRA LEONE, *October 23, 1871.*

MY DEAR SIR: I cannot but admire the philanthropy and faith of you who are so earnestly laboring for Africa, thousands of miles away from the scene, and still proceeding with undiminished ardor and unabated zeal in your labor of love.

It is a labor of love for a most interesting country and long-neglected people, and your labor will not be in vain in the Lord. It occurs to me that with all your faith you cannot realize, in your most sanguine imaginings, the far-reaching results of the great work in which God has privileged you to be engaged. Like every cause whose results are to be great and lasting, yours has met and still meets with opposition and many drawbacks. It is always thus. The great works of God are always done in a manner to humble the pride of man as a co-operating agent; and it is His way to bring results to pass so marvelously, that all men shall recognize His power.

This country for which you are laboring is one for whose future any one acquainted with it cannot but entertain the highest hopes. To me there appears no other solution of the problem of Africa in America, but America in Africa; a solution that will be satisfactorily effected, if not in our day, in the days of our descendants not many generations hence.

I learn that Commissioners appointed by the British Government will soon be sent to Monrovia to meet Commissioners to be appointed by the Liberian Government, to enter upon investigations of the boundary dispute, with a view to final settlement. Governor Kennedy assures me that the British Government does not wish to acquire any more land on the Coast, but that they are anxious to see intelligent government of the country by the people themselves.

I esteem it the duty of the American Colonization Society, which has in view the influx, under its auspices, of a large number of Africans from America into Africa, if not to pre-occupy the country formally, yet to put on foot certain agencies there which will render its future occupation a matter of certainty and facility, or at least render it an available inlet to the fertile and promising regions of the interior.

God has given the American Colonization Society and its affiliated branches

in America greater facilities for this work than any other people. The Gallinas country has largely felt the influence of the civilization which you have planted on this Coast. Schools established by American Societies on the borders of that country have sent their influence into it. Cape Mount, the most northern settlement of Liberia, is contiguous to it. Then there are men trained in Liberia, whose experience there fits them for work in the Gallinas, of whose services the Society could at any time avail itself. These are advantages which the English do not enjoy.

On the 9th inst. I was invited by Sir Arthur Kennedy, Governor-in-Chief of the West African settlements, to meet at Government House a large deputation of Fulah Mohammedans from the country about Fulah and Sego. His Excellency introduced me to them in a very kind manner, informing them that, if any of them wished to communicate with him in Arabic, I would interpret for them. One of them, a young man, stepped forward and addressed me in beautiful Arabic.

From what I could gather from the remarks of the chief speaker on that occasion, and from what I have learned from other sources, it appears that the disposition of the interior chiefs towards the Governor and his administration is, at this moment, most satisfactory. They are proud of being the objects of occasional presents and complimentary messages from the Queen's representative on the Coast. Sir Arthur's influence among the Mohammedans in the interior, the distance to which it appears his name has traveled as a friend of the Muslims, gives him peculiar advantages in his efforts to open up the country and promote trade. And he seems to consider it of the highest importance to deepen and perpetuate this good feeling.

In reply to the address of the deputation, His Excellency bore testimony to the good character of those of them who reside in the colony—their sobriety, steadiness, and industry.

I am very glad to see the good feeling sustained between the Government and Mohammedan tribes. They deserve all the attention and respect showed to them. The Mohammedans are the only people who now possess, amidst the practical and moral wilderness of intertropical Africa, any tolerable form of civil polity or bond of social organization. They are the only people upon whom the only civilization which has penetrated to any extent the interior of the African continent has left its stamp.

On the 11th instant a Bornu man called upon me, who speaks Arabic. He said he was in the deputation who waited upon the Governor on the 9th, and that he had called to pay his respects. In the course of conversation, I found out that he had been an extensive traveller in the interior. He said he lived for many years at Fez, and has visited Tunis. He was with Dr Barth during a portion of his travels. I at first doubted this statement, but he spoke with such accuracy as to matters of detail as they are recorded in Barth's narrative that I could not question his veracity. I asked him in what year did Barth leave Tunis. He said he could not tell the year, but he knew it was over twenty years ago when he set out on his journey to Timbuctoo. He

mentioned the names of places on the route from Tunis to Timbuctoo, the name of the Sheikh of that city when Barth was there—Sheikh-El-Bakay-He gave me Barth's *nom de voyage*—Abd-El-Kerim, His own name is Bar-ka-Al-Hay.

It has been my privilege to travel in various parts of the world. I have visited Canada, the United States, Venezuela, portions of Europe, Egypt, Syria, and Palestine, and I give it as the result of my experience, that the Mohammedan negro has lost less of the integrity of his race and fewer of the elements of independent manhood in his contact with his foreign instructor, than any other negro. The difference, I think, grows out of the fact, that in imparting instruction to him, his teacher has not striven to efface his race peculiarities or destroy his race instincts. He has been raised upon the basis of his own idiosyncracies. He has been made an *African* or *negro* Muslim, not a Syrian, or Turkish, or Arabian Muslim. He has been stimulated to civilize and elevate himself.

The negro Mohammedan of West and Central Africa has a handwriting peculiar to himself, and he shows his self-reliance and independence in the pertinacity with which he adheres to his own chirography, which, by the way, from the specimens which may be seen in a little book lately published by Mr. Schieffelin, is neat and pleasant to read, While he uses the Arabic language, and often with great purity and elegance, and frequently copies from oriental manuscripts, yet he clings to his own peculiar handwriting, which is known and readily recognized in the literary world.

I am anxious to see a large institution established for assisting native youth to civilize themselves and become *African Christians*. "God has made of one blood," &c., but He has appointed the bounds of their habitation; and within those bounds there are tastes and habits which you cannot destroy without destroying a part of the man.

The Mohammedans here and all through the interior keep up the worship of God and support their schools, and keep scholars whose only business it is to study without any foreign aid.

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#### LIBERIAN INTELLIGENCE.

OUR NEW SETTLEMENTS.—The two newly started settlements of Brewerville and Arthington present themselves to us as claiming a passing line. The one, Brewerville, about two miles in the rear of our old settlement—the old settlement for which our mother and we immigrated in 1842—Virginia; the other, Arthington, two miles rearward of the old settlement of Millsburg, (Mills & Burgess,) are thus respectively about 12 and 22 miles distant by water (the St. Paul's river) from Monrovia. Brewerville is two miles distant from a fine creek, (Logan's,) which, after a flow of two miles, empties into the St. Paul's, about two miles from the mouth of that river and seven miles from Monrovia. Arthington touches the line running one mile back from Muhlenburg, and Muhlenburg borders on the St. Paul's. Both of these settlements enjoy advantages which, as we look at these things, are a little more favorable than any

of the more recently started ones. They are not situated at too great and inconvenient distances from Monrovia, the center of what of aid and support, and the outlet for what of production and industry, that may be developed in them. A continuous train or line of settlements, going out in a somewhat contiguous link, from some strong supporting center, we confess, has always had, to our mind, more the appearance of the right way of proceeding, than far off, detached, here-and-there-scattered ones. Had Carysburg hung on a little nearer to the river St. Paul's, and Finley to the St. John's, they might have been more advanced to-day.

**TRADE AND THE WEATHER.**—On the Coast, trade is still reported as brisk in palm-oil; kernels slacked off. The weather is rough. Strong S. E. winds are giving some of our craft difficulty in passing our Cape in that direction. The month of July bids fair, if possible, to give more rain than June. Nothing of course can be now done as to agriculture, but to use the time between the drops to see that the grass don't overrun amid so much rain.

**PUBLIC SCHOOLS.**—A day school has recently been established at each of the settlements of Brewerville and Arthington, on the St. Paul's, under the auspices of the American Colonization Society. We learn that thirty-two children attend school at Brewerville, and about sixty at Arthington. We regard the commencement of these schools as a step in the right direction, and hope for them permanency.—*Republican of Monrovia.*

#### ITEMS OF INTELLIGENCE.

**PALM-OIL** is prepared from the fruit of the palm tree as follows: On its arrival at maturity the fruit is plucked and thrown into a heap on the ground, where it is left for about a month. Fermentation is thus produced. When this is sufficiently advanced, the mass is thrown into large iron vats and boiled with water, the fruit being crushed from time to time. After prolonged boiling it is pounded in rude mortars formed from trunks of trees, the kernels are removed, and the shells again boiled. The oil then floats on the surface of the liquid, and is collected with large wooden spoons. This oil is solid at ordinary temperatures in our climate. Its color is reddish yellow, and it is esteemed in proportion to the depth of its color. Its odor resembles that of the iris or the violet.

**THE GABOON AND CORISCO MISSION.**—Mr. Bushnell writes that a good deal of religious interest marked the services at Gaboon, ten or twelve persons attending an inquiry meeting three evenings in the week. The training class was commenced with three young men, and five of the eldest pupils in the girls' school, besides three young men from the native towns, who are irregular in their attendance. It was expected that two of the members of the church would soon be received under the care of the Presbytery as candidates for the ministry; and a female teacher would be employed as a Bible-woman to visit the native women. The boys' boarding school at Baraka contained twenty scholars, and the girls' boarding school thirty. The brethren had purchased



a yacht from a German merchant for \$2,420 in gold. This vessel cost \$4,500, delivered at Gaboon, when it was new, three years ago, and it is in fine condition. It is considered a very advantageous purchase. Mr. and Mrs. Murphy were at Benita, where they and Mr. and Mrs. Kops, who were expected soon to arrive, would be stationed. They were delighted with the Benita station and its missionary prospects. Mr. Gillespie is stationed at Gaboon, and Miss Boughton also. Mr. Bushnell writes very urgently of the need of more laborers.

**VOLTA RIVER.**—The British Government have purchased from native chiefs a piece of land near the Volta, West Africa. Some merchants are making arrangements to form trading establishments on the banks of the river.

**GREAT PROGRESS.**—The Annual Report of the English Wesleyan Missionary Society gives the following statistics for 1870: "In Southeastern Africa we have now 46 mission stations, 66 missionaries, 136 chapels, 639 regular preaching places, 95 day schools, 5,559 day scholars, 10,790 full and accredited members, and above 60,000 regular attendants on public worship. The Cape of Good Hope district is not included in this enumeration."

**AFRICANS SUPPLYING COOLIES.**—A Bible Society in Natal, South Africa, has recently imported a large number of copies of the Scriptures in the Tamil language, for the use of the Coolies employed on the sugar plantations.

**MOFFAT COLLEGE.**—It is announced that a college for trainingschool-masters and ministers for mission work in Africa shall be established, as a memorial to the Rev. Robert Moffat. At a recent meeting in Birmingham £6,000 was subscribed in the room for this object.

**SIR RODERICK IMPEY MURCHISON**, the distinguished geologist, died on the 22d October, in London, at the age of seventy-nine. His researches first made fully known the series of strata to which he gave the name of the Silurian system. He served four terms as President of the Geological Society, and was for more than twenty years President of the Royal Geographical Society, and his writings on these subjects were numerous and valuable. He has also been brought prominently forward of late years by his deep interest in Dr. Livingstone, his earnest efforts to obtain certain tidings of that traveller, and his unwearied faith in his safety and ultimate success.

### Receipts of the American Colonization Society,

From the 20th of October to the 20th of November, 1871.

MAINE.			
<i>Freeport</i> —Mrs. Sarah A. Hobart.	\$10 00	<i>Walpole</i> —H. F. Aldridge, Leonard B. Holland, each	\$10; Hon. Fred. Vose, \$5; Mrs. Louisa Hayward, \$2; Oliver Martin, \$1; Col. Cong. Ch., \$5.47.....
<i>Augusta</i> —John Dorr.....	10 00		33 47
<i>Minot</i> —Center Cong. Ch., by James E. Washburn.....	8 00		
	28 00		78 47
NEW HAMPSHIRE.		VERMONT.	
By Rev. J. K. Converse, (\$78.47.)		<i>Essex</i> —N. Lathrop's estate, annuity, by S. G. Butler, Ex., \$85; A Lady, 25 cents .....	35 25
<i>East Concord</i> —Mrs. L. B. Carlton...	5 00	By Rev. J. K. Converse, (\$23.50.)	
<i>Pembroke</i> —Miss Matilda Jenness, \$30; Mrs. S. Whitehouse, \$10....	40 00	<i>Westford</i> —Col. Cong. Ch.....	16 50

Manchester—Mr. Hull..... 10 00  
 Benson—Dea. Strong..... 2 00

## MASSACHUSETTS.

By Rev. D. C. Haynes, (\$10.00.)  
 Boston—James S. Stone..... 10 00

## RHODE ISLAND.

By Rev. D. C. Haynes, (\$175.00.)  
 Pawtucket—James Davis, \$5; In-  
 dividuals in Bapt. Ch., \$5..... 10 00

Providence—Robert H. Ives, \$50;  
 Mrs. A. E. Miller, \$10; Miss  
 Julia Bullock, Miss A. L. Har-  
 ris, Rev. A. Caswell, D. D., T.  
 Davis, H. N. Slater, Jr., each  
 \$5; Benj. White, \$2; Dea. Snow,  
 \$2..... 90 00

Newport—Miss E. Townsend, \$10;  
 Rev. C. H. Mulcom, \$5..... 15 00

Bristol—Mrs. Ruth B. DeWolf,  
 \$30; Mrs. Rogers and Miss  
 DeWolf, \$30..... 60 00

## CONNECTICUT.

By Rev. D. C. Haynes, (\$75.00.)  
 Litchfield—Mrs. Van Winkle, Mrs.  
 Noyes, Mrs. Vanderpool, each  
 \$10; C. V. Andrews, G. M. Wood-  
 ruff, Mr. Hubbard, Mrs. Par-  
 malee, Mrs. Theviat, each \$5;  
 Rev. C. S. Henry, D. D., \$16;  
 Mrs. Ray, \$3; Miss Gilman, \$1.  
 75 00

## NEW YORK.

New York City—Watts, Parker  
 & Co..... 20 00

By Rev. Dr. Orcutt, (\$301.57.)  
 New York City—Stewart Brown,  
 \$100; James Brown, \$50; Rev.  
 Dr. De Witt, \$10..... 160 00

New Hamburg—Mr. and Mrs.  
 Sheave..... 100 00

Poughkeepsie—Rev. M. Richard-  
 son, C. M. Pelton, each \$5;  
 Miss Ellen Boardman, Wm. J.  
 Reynolds, each \$1; Col. First  
 Ref. Ch., \$20.57..... 41 57

By Rev. J. K. Converse, (\$11.00.)  
 Essex—Noble Clemons, \$10; C. J.  
 Hall, \$1..... 11 00

## NEW JERSEY.

By Rev. Dr. Orcutt, (\$55.00.)  
 Orange—Hon. G. J. Ferry..... 20 00

East Orange—Mrs. Allen McLean,  
 \$5; Wm. J. Pate, \$2..... 7 00

Paterson—DeGrasse B. Fowler,  
 \$25; E. Theo. Bell, \$3..... 28 00

## DISTRICT OF COLUMBIA.

Washington—Miscellaneous..... 154 40

## SOUTH CAROLINA.

Clay Hill—Sundry persons, to  
 secure a passage in November  
 vessel, by June Moore..... 4 50

## ILLINOIS.

By Rev. George S. Inglis, (\$94.10.)  
 Greenville—Members of Presb.  
 Ch. and Cong., \$30, of which to

constitute their Pastor, Rev.  
 GEORGE FRASER, a L. M., viz:  
 Dr. J. A. Slaughter, Miss Mollie  
 H. Smith, Miss Cecilia DePury,  
 A. W. Hynes, each \$5; S. L. &  
 J. C. Pinneo, S. B. Hynes, each  
 \$10; S. A. & A. C. Phelps, Mrs.  
 P. W. Alexander, each \$3; T.  
 M. Tatham, J. S. Denny, Hon.  
 J. F. Alexander, S. Stern, Cash,  
 Joseph Donnel, Wm. Donnel,  
 Gustavus Gross, Ebenezer  
 White, James Booth, each \$2;  
 E. B. White \$2.50; Miss E. M.  
 Ingills, \$1.25; Mrs. M. S. Denny,  
 Mrs. C. Paisley, Mrs. Mary  
 Elam, J. C. Gerlishs, M. V.  
 Denny, Mrs. E. C. Baker, Mrs.  
 A. R. Donnel, Joel Elam, Al-  
 phonso McLain, J. E. Wafer,  
 N. W. McLain, Mrs. J. P. Gar-  
 land, Rev. George Fraser, G.  
 C. McCard, W. C. White, John  
 A. A. McNeely, A. S. Denny,  
 J. C. Scipis, each \$1; Mrs. Sloan,  
 Mrs. Shields, Mrs. Dr. Brown,  
 Prof. Chittendon, Wesley Cox,  
 each 50 cents; Mrs. L. Johnson,  
 Mrs. Alexander, Mrs. Davis,  
 each 25 cents..... 91 00

Mulberry Grove—Individuals in  
 Methodist Ch..... 3 10

## CANADA.

By Rev. J. K. Converse, (\$70.00.)  
 Montreal—E. V. Moseley, to const.  
 himself, a L. M., \$30; Wm.  
 Muir, S. B. Scott, James Cor-  
 ristine, each \$10; Rev. Dr.  
 Wilkes, Wm. McLaren, A. D.  
 Nelson, Cash, G. Young, each  
 \$2..... 70 00

## ENGLAND.

By Rev. J. K. Converse, (\$30.00.)  
 London—Albert Spicer, to const.  
 himself a L. M..... 30 00

## FOR REPOSITORY.

MAINE—Leicester—W. J. Benham,  
 G. H. Pillsbury, C. J. Barker,  
 each \$1, for 1872. Waterville—  
 Prof. J. B. Foster, C. R. McFad-  
 den, each \$1, for 1872, by Rev. J.  
 K. Converse..... 5 00

VERMONT—Newbury—P. W. Ladd,  
 to Oct. 1, 1872, by Rev. J. K.  
 Converse..... 1 00

MASSACHUSETTS—Boston—Public  
 Library, by A. Williams & Co.,  
 for 1872..... 1 00

VIRGINIA—Norfolk—Taylor, Mar-  
 tin & Co., for 1872..... 1 00

GEORGIA—Valdosta—Rev. Jacob  
 McKinney, for 1872, \$1; Rev.  
 Ishmael McKinney, for 1872,  
 \$1. Covington—Rev. M. Strong,  
 by Harrison Berry, for 1872, \$1.  
 3 00

Repository..... 11 00

Donations..... 981 39

Legacy..... 85 00

Miscellaneous..... 154 40

Total.....\$1,181 79

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